CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 15, 1844. VOL. XXIII.—NO. 24.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XXII.

SCRAPS AND THRUMBS.

The remark has often been made, that every subject has two sides, both of which must be surveyed in order to form a correct judgment in the case. When we contemplate the severity, exercised by our venerable ancestors toward the Familists, Quakers and others of former times, we are disposed to wonder at the unreasonable character of such treatment. There are, however, some palliations for our consideration. The doctrine of religious liberty notwithstanding the labors of Roger Williams, was then but very imperfectly understood. In addition to this, we are to consider the provocations, given by those who suffered. They are not to be accounted as entirely innocent. Their language of reproach, crimination and invective was intemperate and unjust. Father Ward, in his 'Story of the Antinomians and Familists of New England' gives a long and sorrowful account of the hard speeches, the arrogance, the sarcasms, the vituperation and the reckless accusations which they uttered against their brethren. That a bad spirit was too rife among them may be fairly inferred from the confessions which some of the best of the sufferers were disposed, afterwards, to make. Of these we may name the Rev. John Wheelwright, Capt. Underhill and Mr. Aspinwall. Mr. Wheelright was one of the banished in 1638. He, with some forty or fifty others, went to the Northward and settled the town of Exeter. But as this place was claimed as being within the Massachusetts patent, Mr. W. and his associates were compelled to abandon it, and proceeded farther toward the N. E. and pitched their settlement at Wells. Here he ministered to his people a few years, and becoming a sober-minded man, freed from all distempered enthusiasm, he returned to Boston, made a satisfactory confession to the Church and the General Court, and had the sentences of excommunication and banishment against him taken off, and lived to old age, a minister in full communion and fellowship with the regular Churches of New England.

Mr. Aspinwall, one of the most respectable men who shared with Mrs. Hutchinson in her career and punishment, went with her to Rhode Island and settled at Newport. After a few years, he wrote to the Church in Boston, expressing his deep regret for the course he had taken, and inquiring if the difficulty might be adjusted. The Boston brethren encouraged him to make them a visit. He did so, and was restored to his standing in the Church and in the state.

Capt. Underhill, after his expulsion, went to Dover. He lived a number of years; was a restive and troublesome man. At length the spirit of reflection and soberness came over his mind. He asked liberty to visit Boston. It was granted him, and he there made a very full and contrite confession, which Gov. Winthrop in his Journal, makes abundant use of, for the glorification of the Boston Church.

We have, in another place, mentioned the execution on Boston Common, of four of the disciples of George Fox; among whom was Marmaduke Stevenson and Mary Dyer. Though this merciless and sanguinary measure has justly inflicted a stigma of everlasting reproach upon the actors of the tradgedy, yet there ought, doubtless, to be some allowances made in consideration of the licentious liberty with which charges and crimes were heaped, by those who were persecuted, upon them who were the rightful possessors and rulers of the country.

We have also, made some notices of Rev. James Davenport, who figured conspicuously as a wildly hallucinated, fanatical separatist, in Connecticut, about 1641. It was he who caused the bonfire of Orthodox books, and of fine clothes, on the wharf in New London. This man is said to have come to himself; regained his sober senses; made due acknowledgments; and returned to the regular walk of a pious minister.

The same event, also, is reported of Rev. Gilbert Tennent. No man—but especially no Christian clergyman—ever, perhaps, equalled him in uttering intemperate reproaches. His 'Nottingham Sermon' is surely without a parallel. His mind must have been admirably fertile and inventive in order to make out the very long list of reproachful epithets, which he heartily bestows on his ministerial brethren. He moreover, led the way in causing a secession from the Synod of Philadelphia, and thus inflicting the wound of schism. This fanatical man, however, returned to sobriety and reason. He then set himself as earnestly to heal the schism as he had been in making it. And we believe, he realized as much success in building up the breach, as previously he had, in breaking it down. There is, doubtless, in every man, who strays from the path of rectitude, a tendency to reclamation. And this, in due time, unless obstinacy, ignorance and unfavorable influences prevent, will correct and reform him.

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The planters of New England were *all anti-Episcopal men*. This, more than any other, was their proper distinctive. They did *not* hate the Church of England, yet they *did* hate Episcopacy. It was to them intolerable. Hence, from the beginning, their lively jealousy and sensitiveness, to every sign and movement which had relation to this thing. For about one hundred years there was but little controversy on the subject. During this space of time, but one Episcopal Society, under royal patronage, struggled into existence. In 1723, as we have already stated, Dr. Cutler, President of Yale College, declared himself an Episcopalian. A considerable number of learned and talented young men became his associates. Then commenced a controversy on the Episcopal question which continued for the space of fifty years. No other question, probably, has been so widely and deeply agitated in the land of the pilgrims. The question about baptism; that of Arminianism; and that of Unitarianism, have produced much polemical warfare. But in amount of disputation, they must, doubtless, yield to the question of Episcopacy. It was incidentally connected with Arminianism. This controversy died away at the outbreak of the war of the Revolution. Hence, most of us know but little about it. We have, previously, assigned the reason why the ministers and people of New England then took so intense an interest in this thing; why they so strenuously resisted the attempts made to introduce *a bishop* into America. If there were bishops there would be an Episcopate. And the next step would be to elevate Episcopacy into a governmental establishment. And thus Congregationalism and Presbyterianism would be made to stand on the ground of 'dissent.' And then the object for which the country was settled would be lost. For what material difference could there be between the condition of being dissenters in America or in England?

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We wished it had been consistent with our limits to have said more of Rev. John Checkley and of the Rev. Messrs. Walters, of Roxbury, father and son; colleagues in the same ministry. They were very uncommon men; especially Checkley and the younger Walter. We pronounced him, it may be recollected, the Buckminster of that generation. He was heard from the pulpit with similar feelings of joyful admiration. They also resembled each other in the brevity of their earthly course; the elder Walter being the survivor of his extraordinary son.

Checkley and young Walter were great intimates. The latter sought and enjoyed the companionship of the former, on account of his sociality, his wit and his learning. It is testified that there was great fascination in the conversation of Checkley; that Orthodox gentlemen would go, many miles, for the purpose of spending an hour—a long or a short one—in an interview with the heretic, Checkley. Though a most bitter bigot to the principles of high-churchism, he was pleasant and kindly in personal intercourse. Checkley was unable to obtain ordination until he was nearly sixty years old. President Holyoke, then minister in Marblehead, and Rev. Dr. Barnard of Salem, remonstrated to the Bishop of London against the ordination of Checkley and prevented it; an instance of the great moral power of the New England ministry, even with their ecclesiastical adversaries.

We have, in its place, noticed the quaint running title of Checkley's book against Calvinism. That of young Walter's answer to it, was formed on the same. 'A choice dialogue between John Faustus, a conjurer, and Jack Tory, his friend, occasioned by some choice dialogues, lately published, concerning predestination and election. By a stripling.'

It was the ardent and fearless spirit of Checkley which started the controversy in New England, both on the question of Episcopacy and Arminianism. Without him, though the time of it must have arrived, it would, doubtless, have been at a considerably later date. S. F.

For the Register.

NATURAL THEOSOPHY. NO. I.

GOD, NATURE AND PROVIDENCE.

These three things, though perfectly distinct, are yet inseparably connected. There cannot be Providence without Nature; nor Nature, without God; nor God without both Nature and Providence. We cannot, even in thought, conceive of so absolute an abstraction as a God, doing nothing, and having no relation to any thing done. We obtain our idea of God through His relation to Nature and Providence. And there really *had been* no God, if *nothing* had ever been done. Thus inseparably are God and His work connected. Yet they are perfectly distinct. God is one thing; Nature is another thing; and Providence is yet another. God, first, *the Creator;* Nature, second, *the* great, and, in a sense, the universal, *creature* of God; and Providence, third, *the action* of Nature and of God. God made Nature, and Nature makes common or general Providence. The constitutional events which transpire are the immediate work of Nature; and constructively, they are all, also, the work of God. It is Nature that condenses the clouds, pours down the rains, darts the lightning, imparts fertility to the earth and fruitfulness to the trees. But all these things are constructively of God. *We* are dependent upon Nature; and *Nature* is dependent upon God. All men are born through the agency of Nature; yet God is the Creator of the whole human race. So far as we lose sight of God, we are atheistical; so far as we overlook nature, we are mystical, hallucinated and imaginative.

All the different theories, by which men have endeavored to solve the problem of existence, have assumed an inseparable connection between God and Nature. In accounting for the existence of the one they have sought to explain the mystery of the other. This science may, perhaps, be properly denominated 'Natural Theosophy: the philosophy of God, Nature and Providence. Most of these theories may be included under the six following heads of doctrine. 1. The Emanation-doctrine. 2. The doctrine of Dualism. 3. The Atoms-doctrine. 4. The Eclectric-doctrine 5. Pantheism. 6. The Creation-doctrine. Of these, separately, we propose to make some explanatory and historical notices, in the sequel of these numbers.

1. We begin, of course, with *the doctrine of Emanation*.

It started from the point that God, the Good or goodness, was identical with light; and that gross matter was identical with evil and with darkness. The Sun is the most expressive and glorious symbol of God. As all light is emanates from the sun, so all existence—except what is evil,—is an emanation from God. He has existed eternally in the Pleroma of light. This is the effulgent, the eternal, the ineffable, seat of His being. From Him emanated the first generation of derived existences. They were few in number—some theorists said but two—but they were incomparably glorious and great. From these two, or more, male and female—were pro-created a second generation, much more numerous than the first, but inferior to them in greatness and excellence. From this second generation proceeded a third, inferior to the second in personal worth, but much more numerous. From the third generation came a fourth of still inferior worth, but greater in numbers. And thus on, until the Divine Pleroma was filled. Some made seven generations; others, ten; and some, as many as thirty. As these generations were the work of mere fancy, there were many modifications of them. The individuals of these generations were called, Aiowns; contracted to Aeons, and finally to Eons. The name is derived from two Greek words—*ai*, signifying *ever*, or *always;* and *own*, signifying *being, or existing, living*. The name, Eon, therefore, described an *everlasting being*. The Eons therefore, were sub-gods and corresponded to the Angels of Jewish theology. The whole number of them constituted the Pleroma, or Fullness of Divinity. They all had their residence in the ineffable light of the Great Unoriginated One. He remained at rest and they did Him service. Though the light of the Pleroma was material, yet it was not gross matter. Of course it was perfectly pure; containing no mixture of evil or darkness. But the last generation of the Eons, inhabiting the border of the Pleroma, approached near to gross matter. And from these proceeded a generation that were positively, in part, material and impure. Some one of the Eons, without authority from God, against His will, and even without His knowledge, for he was always at rest, created this world and mankind. This creation contains a mixture of good and evil. The sun is good, for it is light. The earth is evil, for it is gross matter. The human race are a complex description of beings. Their bodies, consisting of gross matter, are evil: but their souls, consisting of light, are good and holy. Hence the warfare between the flesh and the spirit. And hence the austerities, the privations and severities needful to be practiced upon the body. It should be exposed to hunger, to nakedness, to flagellations and all manner of hardships and penances. It was believed that the spirit could gain strength, and ascend, only in proportion as the body was reduced and prostrated.

This doctrine of Emanation seems to have originated in India; from whence it extended into Southern and Western Asia. It has been denominated the Oriental philosophy. Many of the early Christians, denominated Gnostics, embraced this philosophy; by them was asceticism introduced into the Christian Church. And although the Gnostics were repudiated as heretics by the Catholic Christians, and finally as a sect died out, yet their ascetic doctrine was retained, and produced, in a long series of centuries, *myriads* of hermits, and *millions* of the different orders of monkery.

As the philosophers and priests of India invented and perfected the theory of Emanation, they also made 'full proof' of its practical tendency. The priests received the name of *Gymnosophists*, i. e. naked philosophers. They lived in the woods; went naked; fed on 'locusts and wild honey.' Yet they had temples of worship and seminaries of learning. Even in the palmy days of Egyptian and Grecian literature, India was visited by the best of their scholars, for the purpose of gaining knowledge on the profoundest points of science. Both Thales and Pythagoras travelled into India, and it is believed that they there learned the most important of those lessons which they subsequently taught to their own countrymen.

The most difficult problem, then as now, to be solved, was *the existence of evil*. From whence does it come? God being good, it cannot come from Him. 'He is light, and in Him is no darkness at all.' But the Eons, especially the last or lowest generations of them, were not perfect in the likeness of God. Some of them had an element of gross matter in their composition. And from them came this grossly material world; and the fleshy and lustful bodies of mankind. And it is man's *body* that is the seat of his sinfulness.

Though in the construction of the hierarchy of the Eons, all was a baseless fabric of imagination, yet the radical principle of Emanation was not unreasonable nor unnatural. What, indeed, could be more natural and even reasonable, than to conceive of God as being like the sun? It is constantly sending forth a flood of radiance and by new creations filling the universe with beauty and joy. It imparts liberally, yet it is not diminished or impaired. And did not all derived being emanate from God in a similar manner as light does from the sun? How else could it have come into existence? And as it came from God originally, it will all return to Him eventually. As the waters all come from the sea, and are all returned to it again; and as the light which flows from the sun, doubtless, flows back again into it; so all creatures, having emanated from God, will again be brought back and absorbed in the Divine Fullness. But will they be as they were before; existing only potentially in God; not *personally*, with individual consciousness? This question was rather waived.—Their language seemed to imply that personality and consciousness would not be lost. But of this fact, their philosophy seems to have furnished no assurance. S. F.

CORRESPONDENCE.

The following communication was addressed to the Rev. R. C. Waterston, Corresponding Secretary of the Sunday School Society, and is included in the Report which was submitted at the Anniversary of the Society.

Salem, May 25, 1844.

My dear Sir,—In giving my views on the subject of 'Sunday School Instruction,' were I to enter into all the details with which my experience has made me familiar, for the purpose of showing how I deduce from them the conclusions which are most satisfactory to my own judgment, I should prepare a communication altogether too long for your purpose, as I understand it. I deem it the less necessary to do so, as I have just completed the preparation of a Service Book, in which I have attempted to embody the results of my information and reflection upon the subject, and which of course, will enable all who may desire it, to have the benefit of the little which I can suggest for their consideration. As the Service Book will be within the reach of all to whom this communication, or your Report is likely to become known, I will only refer to the Preface as containing an explanation of my object in preparing it, and to the arrangement of the Services as illustrating my view of what is desirable and practical in conducting the exercises of a Sunday School.

In the hope of meeting your wishes, I will ask your attention to a hasty expression of my views upon *two* topics, which you will agree with me in deeming of primary importance in reference to the object which you have in view.

1. The only safe foundation of Sunday School instruction is the judicious and faithful teaching *of the Scriptures*. Regarding them as the source from which all human knowledge of religious truth must be primarily derived, and as 'able,' from the importance, and through the mighty influence of the truths they teach, to 'make us wise unto salvation,' how can we regard it otherwise than as a culpable disregard of our highest obligations that the study of the Scriptures should have fallen into such general neglect, and that even among professing Christians the disposition should have been manifested to disparage their authority, and to question 'the certainty of those things wherein (through the Scriptures) we have been instructed.' As we now look about us, to how many from their childhood upward has the Bible been virtually 'a sealed book,' and how little is the duty regarded on the part of parents, of making it an object of interest, as well as a source of instruction to their children! What increasing difficulties obstruct the once favorite design of making the Bible a Text-book in our Public Schools, and of blending its instructions with the elements, and of continuing them throughout the whole course of education! Under such circumstances, who does not perceive that the Sunday School must be relied upon, and that it is its highest claim to consideration and support that it *may* be relied upon, to supply a want thus created, thus prevalent; and thus otherwise unprovided for!

Let the Sunday School become, then, distinctively, the *Bible Seminary*. In all its exercises and studies, let the spirit of the Bible be constantly imparted, and, to this end, let its language, as far as possible, be made familiar 'as household words.' Through the influence of the strongest convictions which can be impressed upon the youthful mind, and by the aid of the tenderest persuasions which can be addressed to the youthful heart, let our children constantly learn at the Sunday School to regard the Bible as the 'Book of Books,' and as entitled to this pre-eminent distinction, because, in the memorable words of John Locke, *'it has God for its author, and salvation for its end.'*

In introducing the Bible into the Sunday School, experience has shown how necessary it is to exercise our best care and judgment in preparing and conducting the exercises with which it is to be primarily connected. The arrangement of *'the Sunday School Service Book'* shows that I deem it important that a lesson from the Bible should be read to the School as a general exercise; but it will be noticed that I abandon the practice of reading a chapter on any portion of the Scriptures *in course*, and propose to substitute therefor a series of selections, having reference to one general subject, and so arranged as to impart the interest and secure the benefit of a continuous and connected lesson. I have a strong impression that but few persons, children or adults, will realize all the charms and the true value of the Scriptures, until they shall become accustomed to read them occasionally as thus arranged. I am very sure, at least, that in no other way than by thus separating what is interesting as well as instructive, from what is unimpressive, because unsuitable or unintelligible, can we hope to make the reading of the Scriptures as a general exercise for the Sunday School, in *all* its effects, what we desire it should be.

Another view which I have adopted after much consideration is, that the best mode of making the children of the Sunday School suitably familiar with the devotional sentiments and language of the Scriptures, is to incorporate them into regular devotional exercises which they are to use *as such*. A reference to the Sunday School Service Book will enable all who may concur in the object to judge how far it can by this means be accomplished.

I cannot occupy the space which would be necessary to state what it appears to me may and should be done in carrying out the design of teaching the Bible, so far as relates to the Class Lessons in the Sunday School. I would have them all refer directly or indirectly to the Bible. I would never have a lesson taught which could be completed without reference to the Bible.—Whatever might be the nominal text-book, I would still have the Bible in the hands, in the memory, in the heart of the teacher, as the 'one thing needful,' in every form, and in every stage of instruction. At the meetings of teachers, the object of all inquiries should be, *what does the Bible teach*, and it should be the chief evidence that they have 'taken sweet counsel together,' that they retire from such meetings with their faith in the Bible quickened, enlightened and strengthened.

2. The other topic which I will very briefly present to your notice is *the importance of a more systematic arrangement of the subjects of the exercises of the Sunday School*.

I have long felt that if all the exercises included in one service could have reference to one general subject,—if the Superintendent, and all the teachers, and all the scholars could be led to regard each Sunday in succession as devoted to a distinct subject, and would all come prepared to contemplate that subject, to converse upon it, to bring together the results of their respective inquiries and reflections, so that all which might transpire at the school should thus tend to one point, and each should be always doing something for the benefit of all, and all for the benefit of each, the *beau ideal* of a Sunday School would be more nearly realized than in any other mode. If this plan cannot be perfected in its minute details, I am sure something may be done upon the principle it suggests, with great advantage to all concerned. I am sure that the Devotional Exercises, and Scripture Lessons, and the Address of the Superintendent cannot fail to be more impressive and to produce a better effect when they all harmonize, by referring to one subject, and when it becomes the sole design to inculcate one leading truth or duty, than when it is attempted at once—cursorily, and at a glance—to pass over the whole field of religious precepts and obligations. Thus much I am sure may be accomplished with obvious and important benefit; and I think also, that when the general exercises shall be arranged in this mode, the teachers of the older classes at least will prefer to extend the system so far as to conform all their studies to it.

Your's, very truly,

S. C. Phillips.

Rev. R. C. Waterston.

For the Register.

EXTRACT FROM A TEMPERANCE ADDRESS.

[I have spoken of the evil of Intemperance; we come now to consider the remedy.

What then is it, let me ask, that gives prevalence and permanency and support not only to this, but to all the moral evils of the earth! What is it but a wrong state of the public sentiment in regard to some point connected with these evils? Every prevalent moral evil is a habit of wrong acting in the community growing out of a habit of wrong thinking in the community. Moreover it is not those who are most deeply dyed in the infamy of the outward act that do most to give perpetuity and stability to the evil. It is those who holding on upon the principle of wrong thinking, yet keep themselves clear from the stain of the outward acting, who give the only efficient and solid support to the evil in the community. This is a very important consideration. It is not in men's nature to sustain themselves in immoral and degrading practices, when unsupported in them by any voices but those of men as deep in those practices as themselves. All men have consciences,—an inward testimony to an essential difference between right and wrong,—consciences indeed liable to be perverted; and they are perverted by the prevalence in the community of a wrong moral sentiment;—that is by the prevalence of principles which justify any immoral practices,—by their prevalence especially among people not guilty of those practices,—among people of repectability and weight of character. But when that public moral sentiment is changed, is reformed,—when those unsound principles, which justify particular immoral practices, are dropped, renounced and openly condemned by all people of respectability and weight of character,—those practices must fall. There might be some rare exceptions;—but in general, the most abandoned of men could not long sustain themselves in evil courses, against the force of a corrected moral sentiment. Their self esteem, the last treasure, which the human heart will consent to part with, could not bear the shock of finding the whole respectable portion of the community no longer acknowledging principles that would justify them. Their perverted consciences, no longer upheld in their delusion by the countenance of good men, would speak out in their natural tones; they would find public sentiment, a sense of duty and their own interest all impelling them to go in one direction; and they would not be men if they did not go in it.

These remarks apply to other prevailing forms of moral evil as well as that of the use of alcoholic mixtures;—for example,—slaveholding,—duelling,—public wars,—gambling,—lewdness and any other;—they point out what is the remedy,—viz., a corrected public moral sentiment,—and in what direction that remedy is to be sought,—that if you would supplant any prevailing vice or sin, you are not to begin your efforts with those deeply stained with that sin, whose moral sense is perverted by habitual wrong doing and whom various other circumstances may make unapproachable to you;—but address those who,—standing aloof from the degrading practice, at least from the worst forms of it, yet retain such loose modes of thinking about it and speaking of it as give it effectually their countenance and their apologizing or justifying construction; try to bring *them* to think and speak more justly of it,—to think and speak of it as a sin in the sight of God,—to join with you in using all proper means to bring others to regard it in the same light. Thus seek to form a pure and right moral sentiment in regard to the evil. Seek to embody that sentiment, by bringing together those who agree in it in societies, having for their object the banishing that evil from the community, by means of their great sentiment constantly reiterated in the ears of the public, and impressed upon the minds of old and of young, that that evil is a sin, that good men and consistent Christians cannot by any means practice it, or countenance it.

To apply what has been said more particularly to the subject before us. This loose and pernicious notion in regard to alcoholic drinks, that, used in moderation, they are harmless and even beneficial, has, until recently, prevailed in the community almost universally,—and even now does very extensively. It is a brief proposition, but it has been the source of incalculable mischief. Upon this false maxim is based that stupendous frabric of immorality, with all its appendages of crime and misery, which goes under the name of intemperance. Men have felt themselves sustained by it when their consciences would else have troubled them. Knock that supporting block away, correct public sentiment on this point, teach the true doctrine, that alcohol is a poison; that however mixed and diluted, it is still a poison;—a poison to the mind and affections more even than to the body; that total abstinence from it it is the duty of every man, woman and child; let this true and healthful sentiment spread through the land and undermine the loose and pernicious one which has unwittingly wrought so much ruin,—and this great and portentous evil will fall before it.

AN EARNEST ADDRESS TO PROFESSING CHRISTIANS OF THE VARIOUS DENOMINATIONS IN THIS NEIGHBORHOOD, BY M. HARDING.

There are certain popular opinions in religion, the truth of which you have long been in the habit of taking for granted; and your predilection in favor of them, has led you to conclude, that they are of the greatest magnitude and importance in Christianity; that they are the peculiar and fundamental doctrines of the gospel; and that to deny them, is to deny Christianity itself, and consequently, such as do so, must, 'without doubt, perish everlastingly.' But permit me to propose two or three questions for your serious consideration. Are you sure that these opinions and Christianity are identical? Have you candidly examined these opinions, and carefully compared them with the sacred Scriptures?—Are you satisfied, that they convey no other ideas than those inculcated by Christ and the Apostles; and may be expressed in the very words of the New Testament? If not, how can you be certain that these very opinions are not erroneous and unscriptural; notwithstanding the fact of their being popular, and advocated by men distinguished for their wisdom, learning, and piety. But if you ask, 'How is it possible for such men to be mistaken?' It is replied, simply, because they are men; therefore fallible, and consequently liable to err. It is your privilege as Protestants, and your duty as Christians, to prove all things, and to hold fast that which is good.

You are aware, no doubt, that there are some Christians, who hold that there is but one God, in one person; and that there are others, who maintain the doctrine of one God, in three persons! These propositions are evidently opposed to each other, and therefore cannot be both true. But who is competent to pronounce which is right? The answer is, every sincere person possessed of common sense, and who prefers the language of the Bible to the words of fallible men. To assist such to judge for themselves on this high and momentous subject, and to pronounce accurately on which side the truth lies, I shall put down in opposite columns, without note or comment, the language of the holy Scriptures, and the language of fallible men.

THE LANGUAGE OF HOLY SCRIPTURE.	THE LANGUAGE OF FALLIBLE MEN.
Hear, O Israel, the Lord our God is one Lord.	In the unity of this Godhead, there be three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.
The Lord he is God, there is none else beside him.	
I, even I am He, and there is no God with me.	
To whom will ye liken me, or shall I be equal? saith the Holy One.	In the unity of this Godhead, there be three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost.
I am the Lord, the Holy One of Israel.	
I am the Lord, your Holy One.	There be three persons in the Godhead, Father, Son, and Holy Ghost, and these three are the true and eternal God.
I am the first, and I am the last, and beside me there is no God.	
Is there a God besides me? yea, there is no God, I know not any.	The Father is God, the Son is God, and the Holy Ghost is God.
I am the Lord, there is none else, there is no God besides me.	There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.
I am the Lord, and there is none else. There is no God besides me.	
I am God, and there is none else, there is none besides me.	Trinity; Divine Trinity; ever blessed Trinity; Glorious Trinity.
I am God, and there is none else.	
I am God, and there is none like me.	O Holy, glorious, and blessed Trinity; three persons and one God; a Divine Triad; a three-fold Deity; Trinity in Unity, Unity in Trinity.
Thou, whose name alone is Jehovah, art most high above all the earth.	
There is none like unto thee, O Lord.	Three distinct persons in the Godhead, Triune God, Triune Jehovah; three distinct persons in one God.
But the Lord is the true God, he is the living God.	
There is none like unto thee.	
Thou, even thou art Jehovah alone.	Three distinct persons in the divine essence. God the Father, God the Son, and God the Holy Ghost, three persons in one God; distinct in person, but one in essence; and all coequal, and co-eternal together.
The Great, the Mighty God, Jehovah of hosts is his name.	
And the Lord shall be King over all the earth; and in that day there shall be One Lord, and his name One.	
Have we not all one Father? Hath not one God created us?	First person of the Trinity, second person of the Trinity, and third person of the Trinity.
Thou art the Lord, even thou only.	The economy of the Godhead.
God is a Spirit. The only true God. The living God.	Three substances in the Godhead.
The incorruptible God.—The everlasting God. The King immortal, eternal, and invisible. The blessed and only Potentate.	Three persons in the Godhead, of one substance, power, and eternity.
There is none other God, but one.	One true Godhead in three persons.
To us, there is but one God the Father. One God and Father of all, who is above all, and through all, and in you all.	Three distinct persons in the Godhead, three beings, minds and spirits.
There is One God, and One Mediator between God and man; the man Christ Jesus, who gave himself a ransom for all.	Three distinct modes, manners, habitudes, postures, and affections in the Trinity.
The only wise God. The God of Abraham. The God of Isaac and the God of Jacob. The God of our Fathers. The God and Father of our Lord Jesus Christ.	Three distinct beings, essences, or substances in the Godhead.
	Trinity, one God in essence, nature, operation and design.
	The invisible Divinity, the Father; the visible Humanity, the Son; the proceeding operation, the Holy Spirit.
	The Incarnate Deity. Jehovah Jesus.
	The God Man Christ Jesus.
	God of God, very God of very God. An expiring Deity.
	The Immortal dies. The dying God. God, the mighty Maker died.
	The Immortal God for men hath died.
	The great Jehovah dies.
	The God that groaned and died.
	The Infinite Captive a prisoner lay.
	The Almighty Captive quits his prison.
	The rising God forsakes his tomb.
	The tomb of the living God.
	The lifeless corpse of the great Creator of the Universe.
	The mighty God, come to be suckled and adored.

The following list of nouns, pronouns, and verbs in the singular number, applied in the Scriptures to the Supreme Being, furnishes incontestible evidence in favor of the unrivalled Unity of Almighty God.

Lord,	6372
Judge,	12
Governor,	1
King,	33
Potentate,	1
Father.	266
One,	72
I,	3024
My,	1076
Me,	526
Thou,	1042
Thy,	1115
Thee,	490
He,	1676
His,	1306
Him,	556
Mine,	192
Thine,	170
Myself,	21
Thyself,	26
Himself,	44
Am,	262
Wilt,	59
Hast,	317
Is,	426
Was,	63
Hath,	725
Shalt,	17
Total,	20390

The quotations in both columns might easily have been multiplied, but as brevity is the object, they are sufficiently numerous, it is presumed, to enable the candid inquirer to judge for himself, which of the above propositions is most likely to be true! That which may be expressed in the very words of sacred Scripture, and which no other words can express so well; or that which is conveyed in language nowhere to be found in the Bible, and which, moreover, contradicts the plain declarations of Prophets and Apostles!

OUR COMMON SCHOOLS.

The National Ægis of the 29th ult. published the following article, written probably by Alfred D. Foster, of Worcester, a member of the Board of Education, and a most worthy man. The article derives importance and claims attention from the fact that it is written by a gentleman of the Orthodox denomination, and whose sympathies, as far as theological views are concerned, are of course rather with Mr. Newton the person addressed than with the Secretary of the Board, whom he defends.

My Dear Sir,—I thank you for sending me the number of the Episcopal Witness, for May 17, which contains your communication respecting the Board of Education and the Common Schools of Massachusetts. I readily accord to you the purest motives, and really suppose you desire only to contend for truth. I ought to believe this, if I may judge from the very pleasant acquaintance and intercourse I have had with you; and so far as the great doctrines of the Gospel are concerned, I do not suppose that we differ as to what is truth or its importance. But you or I err greatly as to the manner of advancing the truth through common schools.

If you are right, then our common schools must become the battle-ground of all warring sects, each fighting to advance its own views, for the reason, that except those views prevail, all that is learned will be useless if not positively injurious.

If I am right, then we may find in our common schools one blessed spot which is truly neutral ground, where each sect may lay aside its weapons of offence, and all drink together from fountains of knowledge refreshing to the soul, though they do not sanctify it.

If you are right, then ignorance is better than knowledge uncombined with our peculiar views of religious doctrine.

If I am right, ignorance is never better than knowledge, any where, nor with any religious opinions.

The difference in our opinions on this matter may be so radical, that it can never be removed. But as I believe light and truth are near each other, I am disposed to ask your attention to a few remarks. I beg, however, to say, that I do not intend to misrepresent your views in the least. If I understand your position, it is that you are hostile to what you regard as a perversion of the "ancient design and usage" of the system of common schools, by excluding from them the teaching of doctrines peculiar to any sect of Christians. In other words, the excellence of that system was founded upon instruction in the doctrines of the Catechism. I admit the importance of those doctrines. I teach them to my children and wish others to do the same to theirs; but if they object to that teaching, the responsibility is theirs, and I have no right to interfere between them and their children.

Times change and men change with them. Our Puritan fathers left their country for freedom to worship God as they pleased, and in their new country they excluded from civil rights all who did not believe with them. Nor is it wonderful that they thought themselves justified in taking such ground, after all they had suffered to gain a place in the wilderness. But neither they nor their descendants would take that ground now, for the excellent reason that persecution never can justify persecution.

So, when all were *agreed* in causing orthodox doctrines to be taught to their children together in the schools, it was well. But when any who support these schools rise and object to that teaching as infringing upon their rights of conscience, who can justify its continuance? You certainly will not do it, if you regard the operation of the *principle*, for it might be carried to forms of worship as well as doctrines of belief, with equal propriety. In any community, *now*, where all the inhabitants of a school district, desired to have orthodox doctrines taught, it is not probable any one would interfere to prevent its being done. I suppose the laws design only to protect the rights of conscience, and for my part, I believe that the orthodox need that protection quite as much as any class.

Perhaps you may be right in attributing to the influence of Unitarians the fact, that a provision was introduced into the statute of 1826, that 'the school committees shall never direct to be purchased or used in any of the town schools any school books which are calculated to favor the tenets of any particular sect of Christians.' But you have undoubtedly noticed, that prior to the passage of that statute there was no provision made in regard to books being prescribed for use in the schools, or parents being obliged to furnish them. Prior to that time, teachers introduced such books as they chose, and what were introduced one year were often disapproved though not turned out of school the next year, and thus a variety of text books, if nothing more, became very inconvenient. There is too great variety now; but it was to remedy that evil, that the authority to prescribe the books to be used was given to the committee, and to prevent their abuse of the authority, that the prohibition quoted was introduced. It seems to me quite as likely, and quite as much designed to protect the orthodox as any other denomination from encroachment, since their opponents would be as much disposed to introduce books obnoxious to them, as they would be to introduce those obnoxious to their opponents.

As to the interpretation of the statute by the Board of Education, allow me to inquire when they have ever claimed any other right of interpreting it than every citizen has, or what authority they have had or attempted to exercise in the matter? If their opinions are respected, when they interpret a statute or approve a book, it is because the members are men whose opinions, deliberately expressed, are respected, whether in or out of office, just as your opinions or mine would be respected, by those who know us, in proportion to the respect they have for our ability and honesty in giving them. If the Board have claimed any other authority, I have not heard of it, except as it has been insinuated or asserted by their opponents that they have done so. A single *fact* in proof of it has never come to my knowledge.

Why should it be so offensive, that they recommend a series of library books, and that it should be requisite to the admission of a book on their list that every member should approve of it? Their approval compels nobody to buy the books, nor hinders any body, whether individuals or committees, from buying any other books. It has seemed to me that there would be many advantages to the community in having an assurance that trash will not be found in books approved by the Board. Just as those who purchase Sunday School Libraries find great relief in the assurance that they may trust the approval of the committee of publication in the society whose publications they propose to buy. But any law, obliging districts or individuals to purchase certain books for school district libraries, would be opposed to the rights which I suppose are and ought to be possessed

nor do I believe a right to dictate has ever been claimed or thought of by any one connected with the Board. In regard to the books already approved, I am not aware that the editors have been charged with injuriously mutilating them. In one book I am sure that distinctly orthodox views are retained, though it was edited by a Unitarian minister, and passed under the revision of the representatives of the several opinions held among the members of the Board.

Now it does appear to me to be a little unreasonable to blame the Board of Education for causing a series of books to be published, which shall have real merit, and which any man may feel safe in putting into the hands of his children, though he knows they will not teach his cherished and peculiar views of religion. It is no small thing, in these days of cheap publications, when the press pours forth such torrents of vile trash, that one can say of a series of books—there is no harm in them. Far more may be said of those sanctioned by the Board, as they embrace standard works, known to be such. If it followed that no other books were allowed to be bought or read, or that there was any legal obligation to buy these, it would be very different from the present ease, and your censures would be more than justified.

I will not follow your remarks upon the evils of a Common School Journal and Seminaries for Teachers. Your censure of them, also, is on the same ground with that of books and teaching. Those who approve your views in one case, will probably approve them in all the points you touch, unless it be the assertion that "the friends of the Secretary and the Board of Education are endeavoring to convey the impression that upon his exertions, mainly, depends the existence and prosperity of our common schools." It is singular that we should see and hear so differently. I never heard such a sentiment intimated from any quarter before. Many have I heard express approval and admiration at what the Secretary has done and is doing for the schools—none, that on him "depended their existence." Many have I heard say that his exertions advanced their "prosperity"—none, that they would probably cease to prosper without his exertions.

The Secretary's *power*, and that of the Board, is nothing except the power of mind, information and character; how then can it be called "central," "all-absorbing," "anti-republican in all its bearings and tendencies, and adapted to European despotisms, but not wanted here." If the people have the intelligence which all who address them boast that they have, it seems to me the "central," "all-absorbing," "anti-republican" *power* of "collecting information of the actual condition and efficiency of the common schools and other means of popular education, and diffusing as widely as possible, throughout the Commonwealth, information of the most approved and successful methods of arranging the studies and conducting the education of the young, to the end that all the children in this Commonwealth, who depend upon common schools for instruction, may have the best education which those schools can be made to impart," need not be greatly feared. And the man or men authorized to do, and doing this, I contend, are not "wholly useless and burdensome," whatever objections may be made to them because they do not seek primarily to promote the views of religion which I hold most dear.

The fundamental principle of our government is *equality* of rights and privileges, and no system can prosper which is at variance with that principle. We may cherish and promote our own views so far as is consistent with that, and no further.

I can meet you in the Bible and Tract Society, and in the Sunday School Union—the only religious associations left us in common—and there strive to promote the extension of those views of religious truth we hold alike; but for us to say those views must be taught in the common schools, is to take like ground with those who refuse to associate with Unitarians in distributing the Bible, or to assist in establishing Sunday Schools, except on the basis of sprinkling or immersion as the true baptism. I rejoice that the time has not yet come, when there can be no union among different sects holding the same fundamental truths. I shall mourn if the time ever comes, when the attempt to *compel* others to study or to receive the truths most dear to us, shall be an apple of discord in our common schools. It has been a pleasure to me to associate with my neighbors, of various opinions, in mutual endeavors to promote the prosperity of our schools. I have done it for ten years in harmony, and I trust the evil day may be far off when that harmony shall end.

I am with great respect, A. D. F.

CHRISTIAN REGISTER.

BOSTON, JUNE 15, 1844.

SECTARIAN INTERFERENCE WITH OUR PUBLIC SCHOOLS.

We have put upon the first page of our paper to-day the admirable letter of Mr. Foster in reference to a subject which has of late occupied a large share of space in our journals. The Christian Witness, a paper in the interest of the Episcopal sect in this city, came out a short time since with an appeal to the lowest passions and the most contracted notions of mere bigots, demanding that certain alleged evangelical doctrines should be taught in our public schools.—This demand was made under cover of an abusive attack on the Board of Education in this state, especially upon its honored and faithful Secretary. We have abstained from commenting upon the successive developments of the scheme, which the secular papers have faithfully exposed. It appears that there are a few persons amongst us (we say a few, though we know of only two such, the Rev. Mark Anthony De Wolfe Howe, editor of the Christian Witness, and Edward A. Newton, Esq., of Pittsfield, his correspondent,) who wish our schools to be turned into places for contracting and distorting the minds of children, and raising up an army of youths who will be forever alienated from religion by unchristian dogmas, or drilled in the bigotry of Calvinism. It is not enough for them that the Bible is allowed to be read in all our Schools, it must also be interpreted, and interpreted after a fashion which shall be designated by sectarians. Certain dogmas called *the essential truths* of Christianity, or the *distinctive doctrines* of the Gospel, and which a multitude of the greatest biblical scholars and most exemplary and devoted Christians have always repudiated, are to be forced into all our public schools. This claim involves an admission which we should think Protestants of any sect would be slow to make, viz., that the distinctive and essential doctrines of the Gospel cannot be learned from reading the Bible. Our common version of the Scriptures was made by men who had grown up under the influence of creeds which were fashioned while the Bible was a sealed and a forbidden book, and these translators naturally selected out of the two or more renderings which a passage would admit, that which was in accordance with their prejudices. Our translation, let it be remembered, was made by men under Trinitarian and Calvinistic biasses, and thus many passages were, without the slightest dishonesty on their part, rendered so as to favor their views, when another rendering would have been equally or still more faithful to the original. Wilson, in that most remarkable book entitled, the "Concessions of Trinitarians," has noted several such passages, which Trinitarian writers have acknowledged to be erroneously translated. Now one would think that this fact afforded advantage enough to Trinitarian sects above all others. We do not complain of our common version of the Scriptures on this score; we are willing that it shall stand just as it is, unaltered, believing that from beginning to end it teaches plainly and powerfully the great doctrines which we as Unitarians hold. We are willing that it should be put, just as it is, into the hands of the young or the old, and got by heart by them, and we have not the slightest misgiving but that all such readers of the Bible only, will be Unitarians. Indeed, nearly a whole generation of ministers and laymen who had been educated as Calvinists, saw light in the Scriptures which guided them out of their darkness. But when any sect requires that the Bible be accompanied by a commentary and creed, by a perverse and violent system for teaching what cannot be read on the face of the Scriptures, we protest solemnly and earnestly against the imposition. We say that that bigot's stain shall never disgrace our State; better, far more preferable will be fines, massacreings, hangings, racks, tortures, and all the horrors of civil war—than the realization of the darling project of some few among us—the introduction of sectarianism into our public schools. It has been the crippling defect of what is called Orthodoxy, through its whole history, that it has never been able to keep its ground, nor even to retain its disciples without some help extraneous to convictions candidly formed, and supplementary to domestic and pulpit instructions. This Commonwealth, which was once completely bound and fettered in the shackles of Orthodoxy, has slipped from its control, and the power lost was of such a sort that it can never be regained. At least one half of the intelligence, piety, Christian feeling and effort in our Commonwealth is now found in a path which leads wide away from the creeds and policies of Orthodoxy. There are giant minds and holy hearts, there are simple minds and pure hearts among us, whom it would be as impossible to bring under the influence of Calvinism, as it would be to kindle into life the tenants of one of our village burial grounds. Indeed there are many far-sighted and discerning persons among us who are watching for no distant explosion even in the most guarded ranks of Orthodoxy.—Some of its laymen begin to grow weary of the extortions by which they have been forced, and of the measures in which they have been enlisted, to keep up the life of an effete and worn out system. There are facts bearing upon this point which we might ourselves state, but we prefer that they should be developed through the agency of those most interested in them, in the same way in which light has been thrown upon the project for perverting our public schools.

Mr. Foster deserves the hearty and grateful regards of all our citizens for his excellent letter, which is refreshing in its perusal, to all, whatever their creeds, who would not desire to have our school committees turned into inquisitors, our school books into Calvinistic catechisms, our school teachers into sanctimonious hypocrites, seeking for office under bigots, or into narrow minded partisans, the tools of the ministry, endeavoring to teach a creed one day, and mathematics the next, so that they might reconcile the multiplication table and the mystery of the Trinity in Unity.

Hon. Horace Mann, Secretary of the Board of Education, has had recourse to the secular papers to defend himself from the aspersions cast upon him in the Episcopal print, the editor of which having so grossly wronged the Secretary, has repulsed his attempt at self-vindication. Mr. Mann's second letter we shall insert in our next paper. We shall rejoice in the opportunity of laying so excellent an argument, and so severe an exposure of bigotry before the eyes of some thirty thousand readers.

[Those subscribers who may wish for extra copies of the paper containing Mr. Mann's letter, are requested to make their wish known at the Printing office by next Monday evening.—Pub.]

'THE LIFE THAT NOW IS.'

It is a prevalent idea, that religion concerns itself almost exclusively with the future world; that its results and rewards are to be looked for beyond this life. It is supposed to be the chief, well nigh the whole purpose of religion to prepare the soul for another state of being. This idea is false and injurious. It encourages indifference. It almost sanctions the delay of those who feel no special interest, give no immediate attention to religious subjects. 'Why all this urgency?' they ask, 'what need of immediate consideration? Religion would prepare us for a future world. Time enough for that when we are well nigh done with this. Amid so many matters of real substantial interest and importance now pressing upon us, why distract our attention and disturb our minds about the distant dim and shadowy future? when old age comes, or disease attacks and death threatens, when the pleasures we now pursue and the prospects that now interest, fail to attract and absorb, we will then turn to religion, seek its support, secure its aid, and prepare for its grand disclosures in a future world, but for the present give us worldly wisdom, give us common sense, give us that shrewdness that will crown our enterprises with prosperity and success.' This is not the language of the lips; this thought is not uttered in so many words, but it is the thought of the heart, the unexpressed, unarranged logic that determines the conduct,—a logic that derives its premises and power from the impression that the great and special purpose of religion relates to the future world.

But the evil influence of this idea stops not here. It is bad in that it encourages indifference and delay. It is worse in that it produces false and defective exhibitions of the religious character, and leads many to neglect or separate themselves from duties and interests that are of great moment. What a mass of intellectual, moral and industrial activity, of power to benefit and bless society has been withdrawn from it through monastic institutions. With all their sincerity and piety, what false and unworthy representatives of the true religious character are the inmates of those institutions. Why have multitudes thus shut themselves out from the busy scenes of life? From the idea that the sole purpose of religion was to guard against the dangers of the world, not to guide to its duties and help to meet and promote its great interests; to prepare the soul to depart from it, not to live in it. This delusion has not yet passed away. Much of the current religious phraseology of Christendom is based upon the idea that the affairs of time and the interests of eternity are necessarily at variance and in opposition to each other; that religion occupies the soul with the contemplation of the latter, and looks with indifference or disapprobation upon the former. This phraseology has a meaning; it represents an idea, a sentiment that prevails, and which, so far as it prevails, exerts its legitimate influence, tends to diminish the true enjoyment of life, to dissuade from any participation in its great interests, and to check efforts for its improvement and progress in all that elevates and blesses humanity. And accordingly we find that these efforts are regarded by some as foreign to the appropriate office of religion; we find that the great social interests and concerns of the community are often committed to the care of men who are not personally religious, and that much of what is done to reform and regenerate, to remove the corrupt and renovate the decayed institutions of society, to promote improvement and diffuse comfort and happiness, originates without and not within the church, finds its ablest and most earnest advocates in men, in whom the sentiments of humanity predominate, but who are not, and do pretend to be, religious, because they fancy religion to be a separate affair, whose great purpose is to prepare for a future, not to improve and make better the present world.

We have said that this idea was false and injurious; and have alluded to some of its injurious influences. With regard to its unsoundness, instead of calling it false, we ought perhaps to have said, it is not wholly true. It is true, but not the exact and entire truth. Life itself is disciplinary, preparatory; and religion, viewed in the light of its ultimate results, aims to prepare the soul for a future world; but it overlooks not, disregards not the present. Religion and this world are intended for each other. The Gospel has great and important purposes to effect for this world, for its moral and social condition, for its progress in true glory, prosperity and happiness—purposes in one sense independent of, separate from the preparation of the individual soul for a future and eternal state of being. Christianity, while it would teach us the insignificance of this life, when the only question that interests us is, 'what shall we eat, and what shall we drink, and wherewithal shall we be clothed,' would also teach us the importance of this life, when considered as a field for the growth, development and progress of mankind, dwelling in a world rich and beautiful in its displays of the bounty and goodness, the glory and power of God. It would enlarge our estimate, increase our interest, quicken our efforts in carrying the world forward to that greatness and glory and happiness, to which our fellow men may be lifted up through the unfolding of their faculties, the developing of their resources, the improving of their privileges and opportunities in this world in conformity with the laws of religion and virtue.

It is one of the great purposes of the Gospel to reform and regenerate this world, as well as prepare the soul for a future life. It would introduce the Kingdom of Heaven upon earth as well as introduce the individual to the Kingdom of Heaven above. The adaptation of Christianity to produce great and glorious changes in the present, social, temporal condition of men, is an element entering into every intelligent and thinking man's conviction of its truth and divine origin. It commands, it exhorts to certain, stern, lofty and noble virtues,—integrity, temperance, self-control, benevolence, a love unwearied and all-embracing. But why? that we may be happy hereafter? That we may be accepted in the great day of judgment? Not simply, not exclusively. But that we may be happy now, and make others happy in this present life; that we may be useful here on earth and be, not simply prepared to die, but fit to live, and to live worthily and honorably. This is one of the great purposes for which religion presses its claims upon us. This is one of the great purposes for which the Gospel was communicated, that it might change the face of human society and crown the life that now is with higher happiness, with intellectual and moral refinement, with noble aims, with glory and with peace; and it is as possible almost for us to conceive of the glories of heaven and eternity, as to conceive of the glorious condition to which this world would be brought, the majesty and grandeur that would attach to this life, the beautiful harmony, the high and holy joy that would reign throughout society, were the Gospel thoroughly and faithfully applied to life, by every heart in every nation. Whoever so applies it shall find that it has the promise of the life that now is, as well as that which is to come.

For the Register.

RELIGIOUS EMOTION.

When one begins to experience religious emotion, to enjoy its delights, and be soothed by its peace—for it calms while it moves the soul—he wonders he never sought it before. He feels like one who has made a discovery in science and is anxious to communicate it to every body about him. And he *does* talk about it, to his neighbors and friends, if it is true emotion; and this will explain, I think, the strong sympathy which seems to unite religious people.

What! he says, have I lived so long, so near this privilege and been unmindful of it! How can I have disregarded this source of happiness so long! How natural it seems to me! It fills my soul. It supplies that craving after something, I know not what, which has disturbed my life and made me restless and unhappy. I will tell it to my brother. My sister shall share it. It is too precious to be hid. It demands sympathy as a condition of its life, as the body demands air.

And is not this the language of nature? And is it not true, that to be indifferent to the interests of the soul, our highest nature, is folly and madness. Is it not common sense as well as religion, which thinks thus? Are we not putting our best powers into exercise and lifting the soul to its noblest employment by yielding to these emotions?

They are new to us. What then? We have thought such things trite and fleeting; nay, we have undervalued such states of mind in others and called them folly. And are these reasons for casting from us life's greatest good. We have been mistaken. We have been deluded. We confess our error. 'Take not thy Holy Spirit from us.'

I have thought that the Spirit of God was with us. It is always near us, I know; but I have indulged the thought that for wise purposes, for our good, it was *very* near us, persuading us to be followers of Christ. Let us not reject this influence. Let us yield to it. We may never be so persuaded again. We ought to establish ourselves in Christ by some act, by the baptism of our children, if we have neglected it; by joining in the ordinances declaring ourselves on the side of Christ. I do not believe we shall be rejected if we come humbly and yet trustfully to the table of the Lord. We have been invited by the master of the feast. It is something between us and Him. We have only to take counsel of our own hearts.

The young wait for the aged. Perhaps there are beating hearts here to night, expectant eyes, looking for some one to begin to come out and confess how much he needs the stay, the hope, the consolations of religion; how he longs to feel that he is a member of Christ's Church on earth, by confessing Him before men, that he may be admitted to his love hereafter.

For the Register.

THE PROTESTANT PRINCIPLE.

On opening a number of the New Englander, an able Orthodox publication, as is well known, we met an article headed as above. The Protestant principle, the writer contends strenuously to be the Scriptures as the sole rule of faith and their sufficiency without any extraneous helps. Among other passages of like spirit and import we found the following.—"The Rule of faith—the Bible, is man's guide to heaven. On the adoption of that rule, and its right interpretation, depends the everlasting welfare of his soul. He should receive nothing as authoritative in religion but the Bible. Man's word, man's opinions, or interpretations, must not be added to it, or blended with it."

Here is sound doctrine and genuine Protestantism. It is the principle for which we have been and are contending as Unitarians. We are not so much endeavoring to propagate any particular views of Christian truth, as to persuade men to search the Scriptures freely, devoutly, fearlessly, with unprejudiced and unfettered minds, forgetful of all human authority, inventions and interpretations. We wish to persuade men to go directly to Jesus, to take him and *only* him for their teacher and guide; to submit themselves wholly, unqualifiedly, unreservedly to his teachings; to learn of him and only him the things that concern their everlasting peace. We wish to destroy, in matters of religion, all human authority; the authority of creeds, councils, churches, traditions and fathers; so to induce all, who call themselves Christians to receive Christ as their sole master, and to interpret his words and teachings for themselves as grace and light are given them. It is our purpose thoroughly to apply, carry out, make practical, the great Protestant principles, the right of private judgment and the sole authority and sufficiency of the Scriptures.

Is not this a worthy enterprise? Is it not a work that needs to be done? In contending with Episcopalians and Papists, as in the instances before us, our Orthodox friends are obliged to fall back on these principles, to state and defend them; they are the only weapons suited to the conflict, the only ones in the use of which they can hope for success, as they are the legitimate and necessary results of Protestantism. They are also its defence, its glory, its power, and will prove, when faithfully and honestly adhered to and applied, its decisive and universal triumph. But are our Calvinistic brethren perfectly consistent in their advocacy of these principles? Do they countenance and respect their thorough application and exercise by individuals?

What is the fault and crime of Popery and Episcopacy in this connection? Is it not this—that they connect advantages with the adoption and possession of their peculiar interpretations of the Scriptures and in some way punish those who reject them, whenever and wherever they have the power? And are not the Orthodox denominations guilty of doing the same thing?

This, we are aware, is a serious charge; but is it not true? In most parts of our country is it not for the advantage of persons to connect themselves with *their* churches and attend *their* worship? By so doing are they not treated more kindly and respectfully? Do they not find more and warmer friends? Do they not get along more easily, comfortably and successfully? And, if they openly reject the Calvinistic interpretation, do they not meet with coldness, frowns, distrust, discouragements, petty persecutions and frequently with open denunciations as the enemies of truth, goodness and God?

That this, is all true, hundreds, who have gone from this into other portions of our country, have experienced, and can testify. How then can these prevalent sects say, or pretend they are true to the Protestant principle, the sacred right of private judgment, and that they religiously respect its exercise? In effect this is what they say, 'go to the Scriptures, study them, exercise your right of interpreting them for yourselves. It is a noble, glorious, holy privilege, for the gaining and establishing of which a multitude of pious devoted men have prayed, toiled, suffered and died. It was bought with a price; hold it fast and dear; spurn the popish notion that you must submit your minds to the authority of fathers, councils, the church and the successors of St. Peter, falsely so called. Go to the Bible; study it for yourselves, freely, fearlessly; but if you do not so study it as to find there plainly revealed the five points of calvinism, you will find it much to your discomfort and disadvantage. We will, if you do not find there the Deity of Christ, the doctrine of a Trinity of persons in the Godhead, denounce you as unworthy the name of Christian, reject you from our communion and refuse all religious fellowship with you.'

What a mockery is this of the right of private judgment! Exercise this right, they tell us, but if you are so blind and perverse that in so doing you conform not to us in matters of faith, you will find cause to repent that you were so simple as to take us at our word.

The sad fact is, Protestants are not, and never have been, true to their principles. The old leaven is still at work among them; the authority of man, churches and creeds. The Bible is not enthroned among them in undivided supremacy. Jesus is not the sole master and teacher; the rights of conscience and mind are not inviolate, the exercise of man's holiest right may and does lead to painful results; the soul is not brought into immediate contact with its Savior and God; Protestantism is comparatively powerless in its warfare with its great foe, because it is faithless to itself; it is interfused with the error it denounces; it breathes, timidly it is true, the spirit of Rome, and has not kept its promise to the world. Unless it be with us,—and, if we are not recreant, it is,—there is no real, genuine, unadulturated Protestantism in this country. And to spread, establish, apply it thoroughly, is the work which we have undertaken to perform, and which by God's help we will perform.

Our warfare is against every thing that would come between the soul and its Savior and author; that would detract attention and reverence from the Scriptures as the sole authority in religion, and usurp unrighteous dominion over the human mind and conscience. Our object is to destroy enslaving submission to creeds and traditions; to impart to every man fearless freedom in interpreting for himself the revealed truth of God and to persuade each and all, unprejudiced, unshackled, to go directly to the fountain of light and knowledge. Our object is to bring every soul of man, within the bounds of Christianity, into immediate communion with the soul of Jesus and the spirit of God, and to sweep from existence the devices and impositions of men in matters that concern salvation.

We wish to hasten the time when none that acknowledge the divine mission of Jesus shall be called to account for his particular religious opinions, or suffer any disadvantages, inconveniences, diminution of confidence, respect and affection because of them, and when those, holding all varieties of interpretations of the same inspired records, shall be able to sit down in the full flow of love at the table of our common Lord. We shall resume the subject.

J. A. R.

For the Register.

THE FREE CHURCH OF SCOTLAND.

We remarked in a former article that the difficulty and disunion that have occurred in the Kirk, may be viewed in two lights,—one political, the other theological. Considered in its theological character, the separation is only a repetition of what we have seen in several instances in our own country, and is the result of moral causes always and everywhere in operation. These are inherent in the various temperaments and tendencies of men. It is the separation of the enthusiastic from the more moderate,—the passionate in religion from those who would mingle more of reason in their devotion, and found their piety more on convictions than emotions,—Calvinists from Arminians.

In regard to this aspect of the subject, we have nothing to say. So long as the two elements remain in the race; so long as, in one class of men, feeling and faith, in another, reason and conviction predominate, so long the same conflict and like separations will, from time to time, occur,—at least, till the *people* become more enlightened and liberal, make nothing essential but sincerity of heart, and attempt to effect oneness only in pure lives, good works,—in the love of Christ and God.

The subject, contemplated in its political character—as the struggle of good and devoted men, christians, to gain their rights and freedom, the liberty Christ has conferred on all his followers, to break the chains human policy has fastened on them, to redeem the church He purchased with his blood, from bondage to the state, is exceedingly interesting and affecting. In this light we like to look at it, and we feel it does the soul good, refreshes, exhilarates, strengthens and exalts its thoughts, faculties and affections. We delight to meditate on examples of heroic courage, of self sacrificing devotion to conscience, truth, freedom, and inalienable right. We heartily wish those seceders success in their just enterprise, and there can be no doubt of their success, if they faint not.

Church and state! What calamities has not their union brought on the earth! It has proved the greatest misfortune to both, and history since has been a detail of the woes, crimes, cruelties and blood shedding it has caused. It has blunted and broken the heaven tempered weapons of the former, destined to reach and pierce the heart of every foe to man, perverted and corrupted its holiest and mightiest influences, seduced it from its appropriate, beneficent, glorious sphere, from which it showered balm and healing, and benedictions on the nations, made its ministers hirelings and courtiers, grieved from it the holy spirit of sanctification, and spell bound its power to bless and to save. Since it has not been the chaste bride of Christ, but the prostitute of the world, the embrace has been fatal to its hopes and the accomplishment of its mission. He said his kingdom was not of this world, he desired not its aid and favor. It was instituted to confront the world, to rebuke its passions, ambition, pride, selfishness, lust; to fight against its principalities and powers, the spiritual wickedness of its high places, and the rulers of its darkness and corruption.—Its legitimate position is one of conflict with the world, till that shall be brought under thorough subjection to the authority and reign of Jesus, till the spirit and principles of christianity have completely triumphed.

Their union has been a continual betrayal of his cause, and never will it go forth victorious, displaying the wisdom and power of God unto salvation, attracting, charming, subduing all hearts by its beauty, love, sympathy, sublimity, till they are effectually and entirely separated. While christianity is made to dance attendance on kings, to aid their ambitious purposes, to subserve their designs against the rights, welfare and dignity of man—while mixed up with their policy, and but the creature of their will and power, though she may lift high her mitred head in their courts, and shine as bright as the sun in imperial gems and robes, her true glory has departed; her power has become weakness, and she has fallen from heaven.

The kiss of Judas was emblematic of this coalition and betrayal. The church and the world met together and kissed each other. In that kiss was poison and death; the energies of the kingdom that bore in its bosom the salvation of man, were paralyzed and bound. She that was to lead captivity captive, is herself a captive; she that was to turn and overturn till he, whose right it is, should reign, has accepted terms of capitulation, thrown down her arms, and hushed her trumpet voice of censure and denunciation. She speaks only in silken tones, and lies quietly in the arms of the wicked one she was sent on earth to subdue. Then angels wept, and fiends shouted for joy. From that hour the triumphant progress of christianity was stayed. When she ascended the throne of the Cæsars, she deserted her own. When a temporal sceptre was placed in her hand, she let fall that in which resided a portion of omnipotence. When crowned with the diadem of earth, the glory of God no longer irradiated her brow; the one of thorns was much better.—Jesus on the cross thrills the heart of the world; in palaces, clothed in purple, he can hardly reach it by the feeblest influence, and is nearly, if not altogether powerless.

The event in the history of his Church, on which its writers seemingly most love to dwell, has been the most calamitous to it. Another and more bloody persecution would have been a blessing in comparison. If Constantine, instead of taking it under his protection and loading it with wealth and favor, had kindled the fires of Martyrdom throughout his empire, he would much more effectually have consulted the true interests of the Church.

What propriety is there in uniting it to the State? Is it not sufficient unto itself? Has it not within itself all the resources requisite to fulfil its mission? Can it not stand alone? Why lean on an arm of flesh while that of the Almighty is stretched forth in its defence? We are told the gates of hell shall not prevail against it. Why then look to human aids, as though there was cause of fear for its security? It is built on the rock of ages; what need then of the sandy foundations of earth?

Are not their proper spheres different? One is instituted to protect man's temporal interests, the other to promote his spiritual welfare; one to shield his body from violence, the other to save his soul from sin; one to secure social happiness, the other eternal blessedness; one his present good, the other his eternal welfare; one to suppress and punish crime, the other to subdue passion and purify the heart; one deals with external acts, the other with inward feelings and motives; one labors to conform the individual to positive institutions, the other to subdue him to the laws of conscience and holiness. One strives, by its threatened evils, to make him a contented and good citizen; the other, by its promised blessings chiefly, and its mighty influences, to make him a holy and happy being, —a son of God, an heir of everlasting life.

The ends therefore proposed to be effected by each being so diverse, there seems as much impropriety in their union, as there certainly has been evil and misfortune proceeding from it. Render unto Cæsar his due; but let him not pervert to his own selfish purposes the things of God. Let him not seize on those divine truths and influences sent on earth for its redemption and make them contribute to its wrongs, bondage and degradation. How awful the perversion! The institution designed to reform, console and bless man, transformed into an instrument of despotism, seduced to throw a mantle of sanctity over the enterprises of kingly craft and policy.

This union has filled the world with infidels and scorners, associated the Savior with scourgers of mankind and excited against his religion the hatred of millions. Jesus has been looked upon as in fellowship and communion with tyrants, lending them aid in their warfare against human happiness, freedom and rights! Was it not this union that converted France into a nation of infidels and atheists? To gain confidence there as an honest friend of the people it was deemed necessary to declare one's self an enemy of Christ. To gain attention as a philanthropist it was necessary to renounce his religion. Not without reason the Church was deemed the most formidable obstacle to the progress of society, to the attainment of human freedom and rights. The altar and the throne of oppressors must be involved in a common ruin. Such are the fruits of joining together what God intended should be kept asunder.

The Church and State must be divorced. The work has begun and will go on. The Church will be redeemed from its long captivity, take its appointed position in conflict with the world and go forth once more conquering and to conquer. Then will return the days of the Most High; then the power of the Gospel to regenerate and bless and save will be revealed; the new Jerusalem will come down out of heaven, the ministers of Jesus be clothed with salvation; the hearts of all men be drawn unto him, subdued to his benign reign, and the Sun of Righteousness, breaking and scattering the clouds of centuries, shall arise and shine in his full glory.

The necessity of this separation is felt by his true friends everywhere, and they are preparing themselves for the battle. Long and fierce may be, must be, the struggle; but that success will finally attend their efforts admits not of doubt. *He* has promised to be with his faithful ones unto the end of the world, and he surely will be with them in their toils, sufferings and sacrifices to free his Church from its thraldom, and to rescue his cause from subserviency to the pride, folly and ambition of its rulers and governments.

The great work here is done; and the greatest blessing and benefit this country has conferred on the world is an example of the entire separation of Church and State. Christians here poorly appreciate the advantage they enjoy; while their brethren in other lands are, and will long be, laboring to free Christ and his truth from the hands and keeping of his, and its foes and false friends, they have nothing to do but to give themselves wholly to his service with application of his truth to the consciences and hearts of men,—the highest welfare of society. Here Christianity is not mixed up with a thousand antiquated prejudices and institutions, is not associated with oppressive laws, aristocratic forms, despotic maxims, nor made to play a part in the pageantries of courts and the coronation of tyrants. It stands on its own basis; leans not on the breasts of monarchs, but on the bosom of its Lord; depends not on carnal weapons and asks for none except those of the spirit, and rises up before the eyes of men in its own simple majesty, in the exercise of its heaven derived power. The sincerity of its ministers is not brought into question by proffered prizes of wealth and honor, and they have but one master to serve.

Here, therefore, she has a fair field and should put forth mightier energies in contests with evil, wretchedness and sin, in the cause of human happiness, holiness and salvation. Here she should acquire new and more decisive triumphs, and vindicate her claims as the wisdom and power of God. What a solemn responsibility rests on her friends here that these expectations be not disappointed, and that the hands and hearts of those in other nations, who love our Lord in sincerity may be strengthened and cheered by the abundant success of our experiment. It is for us to demonstrate to a sceptical generation,—to the millions in the old world who doubt her ability to preserve her authority, even her existence, except beneath the shadow and protection of the civil power,—that she not only can stand without such aid, but much more firmly, act with far more energy and produce a hundred fold more fruit. May grace be given us to prove ourselves faithful to our exalted mission, to exhibit to the world what the Church and Christianity can do to redeem, bless and sanctify,—when freed from the perverting, corrupting and enfeebling bondage to the State.

J. A. R.

For the Register.

I CANNOT TRUST MY SALVATION TO JESUS UNLESS HE BE GOD.

In conversation with a pious and intelligent friend on the doctrine of the Trinity, this was his last and decisive remark. It seemed to rest for its chief support with him on a profound feeling that there could be no security, no unfaltering confidence, in matters so all important, in any inferior agent, or being; in none but God. He was persuaded, the moment he should be induced to doubt the Deity of Jesus, his peace would be gone, never more to return. For this reason so much was at hazard, so fatal to his happiness would prove the slightest doubt on the subject that he could not listen with composure and patience to arguments, even when drawn from the words of Jesus himself, which might effect a result so sad and so much to be deprecated. We have long been aware that this feeling is very common among our Orthodox brethren, and is the cause of their extreme sensitiveness to all questionings of a truth to them so precious and important. They look upon those who would introduce doubts into their minds of its absolute certainty, as the foes of their truest and only real, abiding happiness,—who would take from them their sole, sure reliance and support in the trials, conflicts, sorrows of life and in the hour of death. While they think and feel in this manner, is it strange they entertain distrust of us, take our proffered hands but coldly, shun religious intercourse with us and refuse to acknowledge us as friends and brethren in Christ? They love us, are concerned for our welfare, are ready and anxious to the extent of their power, to do us good and daily pray for us, yes, in tears they pray for us. But while we are striving,—so they esteem our labors in this respect,—to take from them the Lord that bought them, to rob them of all certain, immortal consolation and hope, to throw doubt and insecurity around the basis on which rests their confidence of salvation, they cannot cordially embrace us and receive us to their communion. And can we reproach, or blame them that they cannot, while they view us as assailing the foundation of their peace and dearest hopes? For what we are laboring to effect,—to convince them that Jesus is not God,—has with them this character. If he be not God, they tell us,—and there can be no question such is there rooted feeling,—they cannot confide in him as their Savior. If we succeed in making them doubt *here*, we rob them of all peace and all security in what concerns their everlasting salvation. While this is their view, or rather feeling, *so* they must look upon us, regard us and treat us; and instead of blaming them we ought rather to use means to convince them that the sentiment itself is wholly wrong, baseless, contradicted and denied by their own practice.

And first, we would ask, is it right to set up a mere feeling as a standard of judgment, a criterion of truth in this matter? Are not our feelings extremely liable to be false, unreasonable, delusive and deceptive? The pious Trinitarian tells us he *feels* there is no safety, no absolute security unless Christ be God. The answer to this is, his feelings are not of the least force, or authority, in the matter whatever. The question is, what is the fact as deduced from the proper evidence on the subject? It is a question wholly of fact and proof, and to be found, if anywhere, in the Bible. Not to our feelings, but to the law and the testimony, we must go. We must search the Scriptures; for it is they that testify of Jesus and inform us what to think of him. Is it humble and devout to prescribe, as it were, to God the mode in which he must save us? Can we not well trust the choice of the way, the means and instruments to himself? Shall we not gladly embrace the salvation he offers us, through whatever channels it may come,—whether he descends himself to our little world and here toils, prays, weeps, dies to redeem it, and or an angel, or his son, to accomplish the same work? In the recesses of his infinite power, may there not be sufficient resources to effect the same purpose in a great variety of ways and operations? Who will venture to confine in his conceptions, the Almighty and Omniscient to *one mode* of action, or to the employment of one kind of instrumentalities in promoting the salvation of his children, while an infinite range is characteristic of his material creations? Shall we not gladly embrace the conditions of our everlasting peace, in whatever way they may be presented to us, whether directly by his own hands, or by the hands of one whom he has sanctified and sent unto us? We confess we are surprised to hear devout persons say, when hard pressed in the discussion by scriptural arguments and disproofs of their cherished dogma, 'it is all nothing; I *feel* I could place no confidence in Jesus as my Savior unless he be God.' They ought seriously to reflect on the import of such language. Will they reject whatever God has been pleased to do for them, except it be done in a certain way? Will they not be saved except directly by God himself? Will they set up their feelings as authority, in opposition to his word? Where would this rule lead us? *We feel* that Jesus is not and cannot be God. But neither our feelings nor their's are of the least force in settling the matter. The Bible, heaven's revealed truth, disclosing the mode and means of salvation, can alone do it. Let us beware lest we make the word of God of none effect through our feelings. He has not revealed himself to us authoritatively through them, but through his Son, and holy men, who wrote as they were moved by his spirit. The moment we set our feelings up as authority, we open wide the floodgates of fanaticism. 'Cannot place implicit confidence in Jesus as a Savior unless *he* be God!' The idea is preposterous. Is it not possible for God to give sufficient evidence of the divine appointment and endowment of a Messenger from himself to remove all doubt and inspire perfect confidence? Do they not put perfect confidence in the teachings and predictions of the prophets? Do they not depend on them for proof of the fact on which they rest their salvation,—that is, that Jesus is God! But the fact cannot be more certain than the proof that supports it. Have they not too perfect confidence in the Apostles—from whom

chiefly they derive the doctrine in question? And how do they know, or how are they made confident that Jesus is God? Is it not, because that dogma is, as they believe, *rationally* sustained, through deductions, reasonings and conclusions of their own minds? Their confidence then finally rests in the justice or correctness of their own mental operations,—something certainly very much short of God? But probably in this course of remark we do not strike the point and pith of the difficulty as it exists in their thoughts and feelings. It is perhaps that no being less than God would do what was necessary to be done to effect salvation, or make it possible or attainable. There was something essential to be done, some difficulty to be overcome, or obstruction to be removed, which nothing short of the action or suffering of an infinite being could do, overcome, or remove. The Deity of the actor and sufferer is inferred from the character of the things effected—from the results of his action and suffering. But could the action or suffering of an infinite being be necessary to redeem and save a creature so finite as man? We shall resume the subject another time.

For the Register.

MISSIONARY EFFORTS.

Messrs. Editors:—It was with much pleasure I witnessed the benevolent and spirited efforts recently made by the ladies of Mr. Putnam's Society in Roxbury, for the benefit of our distant friends of the Unitarian faith, who are struggling with inadequate means to support religious worship. Too much credit cannot be awarded them for the zeal, industry, and perseverance, with which they have so successfully carried out their noble and truly Christian undertaking.—This is the *second* exemplary effort of these praise worthy ladies; both of which have been crowned with almost unexampled success; thus truly showing what *can* be done by even *one* Society, when they heartily unite to accomplish any desired object. The incalculable good effected through the agency of the Roxbury ladies, will long be remembered with grateful emotion, by the recipients of their benevolent donations; and most fervently will the blessings of Heaven be invoked upon them, both now and hereafter. We hope their noble example will stimulate every other Unitarian Society to manifest their heartfelt sympathy, and readiness to co-operate, in any effort for the relief of the many languishing Churches, and organized Societies, who are looking to us, and entreating our aid. No one can estimate their privations and anxieties, cut off as they are from Christian sympathy and social worship, in accordance with their feelings, unless they have been so situated as to have experienced it. Many of our most intelligent and enterprising young men, leave the family and public altar, where they have been nurtured from infancy with the pure principles of our faith, and go and seek homes far from these sacred and happy influences, among strangers, who neither can nor will feel the least degree of sympathy for their religious opinions, but will be far more likely to exert all their influence to crush every attempt to establish religious worship, if differing from their own, with a prejudice and perseverance worthy of a better cause. Under these discouraging circumstances, with limited means, but a *firm* and determined spirit, they anxiously look to us for sympathy and assistance from our abundance. Shall the appeal be made in vain? Can we consistently, as good Christians, and brethren, turn a cold, or deaf ear to their necessities and supplications; and suffer, by our neglect, their religious and best principles to languish, and perhaps *die*, for want of encouragement, or from hope too long deferred? We not think so, in an enlightened and generous community like ours; we are persuaded, that the subject needs but to be brought into notice, and duly considered, to be immediately *acted* upon.

There is not a city, town, or village in this Commonwealth, where there is one or more Churches of our faith, but could do *much*—far more than they imagine themselves equal to accomplish—were they only unitedly to make a strong and spirited effort for that purpose. If all could not 'build a church'—all could do something to *complete* one; either by contributing money—hymn books—communion service of plate—or books for Sabbath Schools. Let no one suppose, that *any* thing is too small an offering, where *every* thing is wanted.

The distribution of the proceeds of the Roxbury 'Fair and Breakfast,' (and we must say, by the way, these Breakfasts are very popular, and give a peculiar *zest* and *impetus* to the Fair in connection; for people like to receive as well as give; if only a cup of tea, and piece of cake; especially if given by a *fair* hand,) was a very appropriate and judicious one. We felt rejoiced to know that those young and feeble Churches which are struggling for existence amid so much opposition, had received so timely and generous assistance; enough to gladden the anxious and desponding hearts of those who feel so deeply interested in their continuance. It was with pleasure also, we saw that the little band of Christians in Rockford, Ill., who have as yet, only been able to strengthen themselves, by organizing a Unitarian Society, and receiving an occasional visit from a clergyman, were also remembered. We know them to be an intelligent and enterprising people, and well worthy of every assistance they need. Many of them have worshiped with us at our own Churches, and knowing the truth as we receive it, doubly feel their deprivatihns. Besides Rockford is an important station to occupy; and could a Church be firmly established there, it would not only throw much light and knowledge around that vicinity, but greatly strengthen and encourage its friends so located. At Belvidere twelve miles from Rockford, a Seminary has recently been opened upon liberal principles, which it is to be hoped, will prove the *germ* of an *Institution* for the education of young men, who would go through a course of theological studies of enlightened and liberal Christianity. So it was contemplated by the proprietor, Mr. Fuller, when the building was purchased last summer. This gentleman is from the Divinity School at Cambridge, and deeply feels the importance of having a church established at Rockford, and has written, in connection with other clergymen who have visited Rockford, urging something being done by their Eastern friends for that purpose. Indeed, we think they have some *claim* upon us; as the Christian Register, and other papers, carried out to them, some months since, the cheering intimation that a neighboring city had it in contemplation to do something for their benefit.—And that hope has strengthened and bound them firmly together; they already form the elements of a Church and Society; and are only waiting to have a *place to worship in*, to invite a minister to come and *settle* among them; having promised to make every exertion, and sacrifice, if necessary, to support him comfortably.

We are happy to perceive and announce, that our friends in Salem, have now taken up this long contemplated subject in earnest. The *ladies* of the Unitarian Societies of that city have recently had a meeting, chosen their officers, and appointed a committee of arrangements, who are to raise funds, to get up a splendid Fair; and probably some pleasant festival in connection, for the benefit of 'needy Churches.' This is as it should be. And we doubt not they will fully realize their expectations; for when the Salem ladies undertake any thing of the kind, they cannot be surpassed, for taste, elegance, and *every attraction* calculated to enlist the interest of all they wish; and are sure to carry out any object they have in contemplation. We hope as they are 'determined not to be out done' by their neighbors, so *other* towns will be induced to follow their very praise-worthy example.

W.

For the Register.

Portland, June 4th, 1844

Messrs. Editors:—I learned, when in Boston last week, that a Miss Farnsworth, from Casco in this State, was soliciting pecuniary assistance among the charitably disposed in that City, and was using my name in support of her pretensions. Some time since I became acquainted with Miss Farnsworth, and thought her a woman of small capacities and acquirements and of some eccentricities of character, but still honestly desirous of doing good. I supposed that she might, in her small way, do some good in the more unsettled parts of our State, by teaching the first rudiments of knowledge. At that time she shewed me a certificate, purporting to be signed by several of the inhabitants of Casco, declaring that her services were needed and had been instrumental of good in that place. I therefore gave her a letter expressing my conviction that she was worthy of encouragement. Her success, in soliciting aid in Boston and the vicinity, seemed to turn her head, and fill her mind with very strange notions. She forgot her limited capacities and acquirements and purchased a house for the alleged purpose of opening a sort of boarding school. She became craving and avaricious. She has now purchased a store, and is filled, as I learn from one who has visited her, with insane notions of some great things she is in hopes to accomplish in that line. She seems entirely altered from what she was when I gave her the letter I have alluded to, and which I suppose she is now using. I felt therefore that it has become my duty to warn the public against the aforesaid Miss Farnsworth, and to assure them that she has no claims whatever to charitable assistance.

Jason Whitman, Pastor of the 2d Unitarian Society, Portland, Me.

NEW PUBLICATIONS.

Memoirs of Rev. Noah Worcester, D. D., by the Rev. Henry Ware, Jr., D. D., with a Preface, Notes, and a concluding Chapter, by Samuel Worcester.—Boston, James Munroe & Co. 1844. 12mo, pp. 155.

There are passages in this brief and engaging Memoir of the late Dr. Worcester, which on their perusal, have made us feel as if we were listening again to the mild tones, and the well chosen language of his recently deceased Biographer. Few things connected with the memory of the late Dr. Ware could have given us more pleasure than such a memorial as this, in the form of a posthumous publication, containing his own name with that of the venerable Worcester. Dr. Ware undertook the task and pleasant office of writing this Biography just before the year of extreme feebleness which preceded his last days, came upon him. He completed the most essential parts of the work, and left, in manuscript, notes sufficient to indicate his whole intention. Rev. Samuel Worcester, a son of Dr. Worcester, has completed the plan, and filled up the gaps which were left by the biographer, and has thus faithfully and most acceptably edited the work. The editor is a minister of the New Jerusalem Church, so called, i. e., a disciple of Baron Swedenborg, and we may add that we have never seen so distinct and intelligible a statement of some of the leading doctrines of that church, as is given by Mr. Worcester incidentally, in a Note to the fifth chapter of this work. We cannot but commend the beautiful and filial spirit in which the editor has treated some matters upon which his peculiar views might even have excused comment and remark, had he chosen to use his liberty.

The incidents of Dr. Worcester's life are few and simple. Dr. Ware, with his characteristic skill and insight, has related these incidents in a way to show, through them, how the inner man was developed. The case of Dr. Worcester affords an example, which had hundreds of illustrations at the opening of this century, of the manner in which, in spite of private prejudice, and public opposition, and ecclesiastical control, the faithful study of the Bible, free from the dread of human judgment, conducted our leading ministers from Calvinism to Unitarianism. How Calvinists can now blind themselves to the evidence furnished for our views in such cases as these, is to us a mystery. It is a well known fact, though Calvinists have done all in their power to conceal and deny it, that Dr. Watts became a Unitarian. It was from him that Dr. Worcester first found encouragement to believe 'that the Son of God was entirely dependent, that all his divinity consisted in the Father dwelling in him, and that the spirit of God is not a different person, but the active energy of the Father."

We wish that this Memoir of Dr. Worcester might be printed in the form of a tract, and circulated by thousands of copies, believing that with its admirable portraiture of a Christian minded man, and its history of his life and opinions, it would bring wisdom and light to many.

Sketches from the Life of Christ. By Mrs. H. V. Cheney. Boston: W. Crosby. 1844. pp. 147. 18mo.

This little book may be safely selected for the young, or for Sunday School Libraries, as among the best for the purpose. Its title well expresses its end, which is to deepen the impression which some of the incidents in the life of the Savior are adapted to make upon the young mind, by enlarging the narrative, illustrating its difficulties, and giving the scene or the picture more distinctness and detail. It may engage the interest of some of our readers in its circulation, to know that the author is a daughter of the late Rev. Dr. Foster, the venerable pastor of the Church at Brighton for a great many years; and that under the mysterious Providence of God, her husband is visited with one of the saddest of human calamities, the loss of reason, and she thrown upon her own exertions for the support of herself and her children.

Sunday School Service Book. Part First; Serious and Devotional Exercises from the Scriptures and Prayers for the School. Part Second; Hymns for the School. Boston: Wm. Crosby. 1844.

It is said in the Preface to these volumes, that 'it has become probably the prevailing opinion, that a service, in which children can directly participate, by the use of which they will acquire the habit of uttering devotional sentiments, of praying, of and for themselves, and which will serve to impress upon their attention and memory the truths and language of the Scriptures, is peculiarly adapted to the necessary condition of most of our schools.' We suppose the correctness of this remark will be generally admitted, and to all who concur in it, 'the Sunday School Service Book' will prove a most acceptable offering. It is most faithfully prepared and its plan is the result of large experience in Sunday School teaching. There is great variety, appropriateness, and simplicity in the services. A good book of the kind has been much needed, and this seems so thoroughly to supply the want that we look to see it very generally introduced into our schools.

The Christian Philosopher, or the Connexion of Science and Philosophy with Religion. Illustrated with engravings. By Thomas Dick, LL. D. From the 8th London edition. Philadelphia, Edward C. Biddle. Boston, James Munroe & Co.: 12mo, pp. 422.

This is one of a class of Books from which we expect more of good to the present and succeeding generations, than from any other form of religious literature. The infinite Deity is manifested to man in infinite works; and our minds will ever find the satisfaction and resources of faith which they need in the religious contemplation of those works. The profound lessons of science require only simple words and clear illustrations to bring them within the comprehension of ordinary minds. Dr. Dick, in many previous works, has given full proof of his peculiar adaptation for the work of conveying popular instruction on these themes, and we heartily commend the volume before us to general perusal and study.

James Munroe & Co. propose to publish a new edition of the Memoirs of John Frederic Oberlin, pastor of Waldebach, in the Ban de la Roche, a book which was published here twelve years ago, under the editorial care of the late Dr. Ware, and which, by those who have perused it, is highly valued.

The Committee for procuring funds for Domestic Missionary and other purposes, acknowledge the receipt of the following contributions which closes the past financial year, viz:

By the Rev. F. T. Gray, the amount of subscription of the Bulfinch Street Society,	$ 200,00
By I. B. Henshaw, Esq., contributed by several gentlemen of this city,	130,00
By the Rev. R. C. Waterston, collected by Miss D. L. Dix,	60,00
By the Rev. O. C. Everett, of Northfield, in addition to $ 25, heretofore acknowledged,	8,00
By G. L. Stearns, Esq., the amount contributed by the Rev. Mr. Stetson's Society, Medford,	250,00
By H. K. Frothingham, Esq., amount contributed by the Rev. Mr. Ellis' Society, Charlestown,	500,00
By the Rev. Mr. Hall, amount contributed by his Society at Dorchester,	550,00

The Committee also acknowledge the receipt of the following sums on account of the second year's subscription, viz.

By George Callender, Esq., in behalf of the Purchase Street Society, Rev. Mr. Coolidge,	$ 600,00
By Richard Ward, Esq., collected by the Ladies of the Rev. Mr. Putnam's Society, Roxbury,	1900,00

OBITUARY.

HON. JAMES WADSWORTH.

The Rochester Daily Advertiser announces the death of the Hon. James Wadsworth, who has been languishing several months at his residence in Genesee. This intelligence, though not unexpected, is deeply afflicting to all who knew and appreciated him, as wisdom and worth are appreciated, when known. It was our privilege to have enjoyed this great and good man's friendship and confidence for many years. We say great and good, for such was truly and eminently his character. He was emphatically the architect of his own fortune and fame. His *fortune* was acquired by agriculture, enterprise and industry; and, by devoting all that was needful of that fortune to the diffusion of *Knowledge* and the encouragement of *Science*, he established for himself a reputation as enduring as time.

Mr. Wadsworth gave his thoughts as well as his money to the cause of *Education*, of *Political Economy*, and of the *Practical Sciences*. The Commonwealth is equally indebted to his wisdom for suggesting and maturing, and to his munificence for carrying out measures of physical, mental and moral improvement. He established and endowed the first *Normal School* in this State. He originated and assisted in perfecting the system of *Common School Libraries*, by means of which every School District in the State is in possession of the most precious literary treasures. He has published large editions of valuable works, and caused them to be gratuitously distributed. And he has done much else, of which we hope to have a faithful memoir; and for which his memory will be gratefully cherished by the citizens of the State of New York.

James Wadsworth, in company with his brother William, who died several years since, were natives of Hartford, Ct. They purchased a large tract of land upon the Genesee river towards the close of the last century. The Indians were for many years their only neighbors. Their industry, enterprise and intelligence soon rendered their possessions immensely valuable. Their vast fortunes show what enlightened men can accomplish, even in the too much neglected pursuit of agriculture. General Wm. Wadsworth lived and died a bachelor, bequeathing his share of the estate to his brother's children. James Wadsworth, next to John Jacob Astor, was the wealthiest man in our State. His immense fortune descends to two sons, who are heirs also to many of their father's virtues; and to a daughter, who, though in person and mind formed to grace and charm society, has, with all a daughter's devoted affection, been the inseparable companion of her father during his years of sickness and suffering. Martin Brimmer, Esq. Mayor of Boston, married the eldest daughter of Mr. Wadsworth.

We hope to see, from the hands of some person having access to papers, an extended memoir of Mr. Wadsworth's life and character.

[Albany Evening Journal.

Incendiarism. The barn of Mr. Lewis Slack, Ruggles-street, Roxbury, was fired on Saturday morning at 5 o'clock, by an incendiary, and wholly consumed. A sleigh and harness, and some other property was also destroyed. Loss about $ 250, which was insured.

Texas Treaty Rejected. As was anticipated this Treaty has been rejected by a large vote, 35 to 16.

The following are the yeas and nays.

Yeas—Atchison, Bagby, Breese, Buchanan, Colquit, Fulton, Haywood, Henderson, Huger, Lewis, McDuffie, Semple, Sevier, Sturgeon, Walker, Woodbury—16.

Nays—*Allen*, Archer, *Atherton*, Barrow, Bates, Bayard, *Benton*, Berrien, Choate, Clayton, Crittenden, Dayton, Evans, *Fairfield*, Foster, Francis, Huntington, Jarnagin, Johnson, Mangum, Merrick, Miller, Morehead, *Niles*, Pearce, Phelps, Porter, Rives, Simmons, Tallmadge, *Tappan*, Upham, White, Woodbridge, *Wright*—35.

The rejection of the Treaty is thus noticed in the National Intelligencer.

The vote by which this Treaty has been rejected, the reader will observe, is not a party vote; one Whig (Mr. Henderson) having voted in favor of it in deference to the known sentiment of the State which he represents, and about one-third of the Democratic Senators having voted against it. The event has therefore fully sustained our first impression of this treaty, that it was one of those questions of engrossing interest which, by the force of their momentousness, transcend and overrule all mere party considerations, and, as it appears, all sectional feeling also.

This decision justifies the confidence which the nation reposes in the Senate, that it will never compromit the national honor and the national peace by countenancing projects of ambition and aggrandizement, from whatever quarter, concerning the constitutionality of which, or their consistency with the obligations of treaties, there exist serious doubts. A solemn pledge has thus been given to the world that by this country, in this generation at least, Republican Government shall not be justly exposed to the reproach of the thirst for dominion on the one hand, or the perjured faith on the other, to which the most powerful of the ancient Republics owed their downfall and extinction.

Having, from the beginning, made no concealment of our conviction of the fundamental error of the whole proceeding of the Executive of the United States in the institution and prosecution of the negotiation which has thus terminated—a conviction deepened and confirmed by every successive development of its untenable grounds and its extraordinary circumstances—we need not say that we hail this decision as a triumph of truth and right, glorious to the nation, and reflecting honor on all who have participated in it. Whilst we say this, so far from detracting from the motives of the minority upon the question, we are free to say that we have no more doubt of their general purity than we have of the conformity of the votes of that minority to their own sense of the national interests and of the right and duty of the Government.

Apart from what we regard as a wise disposition of an important question, we must say, in conclusion, that we derive increased satisfaction from this decision of the Senate, because of the noble character in which it exhibits that elevated body, by its disregard of all unworthy considerations in upholding the national honor, by its high patriotism, and the renewed title which it has thereby earned to the respect and attachment of the country.

Annexation not Abandoned. Though the Treaty has been rejected by the Senate, yet the project is not abandoned.

On Monday Mr. Benton introduced a Bill for the annexation of Texas to the United States.

The several provisions of the bill are as follows:

1st. The boundary of the Territory annexed to be in the desert Prairie west of the river Nueces, and on the line of the highlands which divide the waters of the Mississppi from those of the Del Norte, as far as the 42d degree of North Latitude.

2d. The people of Mexico, by some legislative act, shall first declare their assent.

3d. One State to be created out of the territory, called the State of Texas, equal in size to one of the largest States in the Union.

4th. The remaining portion to be placed on the same footing with other Territories within the jurisdiction of the United States, and to be called the South Western Territory.

5th. The extension of Slavery to be forever prohibited in the North Western portion, and so regulated as to divide the country into two equal portions, the one to be slaveholding, the other non-slaveholding territory.

6th. The consent of Mexico shall be first obtained but dispensed with if Congress shall so determine.

7th. All remaining details, the bill provides shall be settled by treaty stipulations.

Another project for annexation, in case the Senate rejected the treaty, had been sometime previously started by Mr. McDuffie. His plan was to carry it by joint resolution in both Houses. But as a two thirds vote is necessary for this, it is manifest from the vote now given in the Senate, that his project cannot succeed.

The Daily Advertiser, alluding to these two projects says;

'Neither project has in it the elements of a successful measure. Mr. Benton's plan requiring the assent of Mexico, unless hereafter dispensed with by Congress, contains within itself the means of annulling its action.'

Further about Annexation. The mail of Thursday morning brings news from Washington, that President Tyler has sent a message to the House of Representatives, urging the House to take immediate measures for carrying into effect the annexation treaty by legislation.

A motion to lay the message on the table was lost, 66 to 118. A motion to suspend the rules to allow 15,000 copies to be printed was lost.

Hon. John Quincy Adams offered two resolutions, in substance as follows:—

First, That the power to declare war is vested exclusively and expressly in Congress.

Second, That any attempt on the part of the President to exercise this authority, whether with or without the assent of the Senate, is an invasion of the rights of the House, and ought to be resisted by every means in its power.

Mr. McDuffie's Resolution. A silent vote was taken on this resolution in the Senate, on the 10th, and it was laid on the table by a vote of 27 to 19.

☞ THE WORCESTER WEST MINISTERIAL ASSOCIATION will meet at Barre, on Monday, 17th of June, at 5 o'clock, P. M., and the next day the Sunday School Association, connected therewith.—Parents, pupils and teachers, are respectfully invited to be present, and assemble at Rice's, Barre House, at 10 o'clock, A. M., on Tuesday, June 18th.
je15 C. BRADFORD, Scribe.

☞ THE WORCESTER WEST ASSOCIATION will meet in Fitchburg, on Tuesday, 18th inst., at 5½ o'clock, P. M. A. HILL, Scribe.

☞ The Ladies of the Unitarian Society in Billerica propose to hold a Fair at Hardie's Hall, on the 17th of June, for the purpose of furnishing their new Church. The sale will commence at 7 o'clock.

☞ REV. E. H. CHAPIN ON TEMPERANCE. This able and eloquent advocate of Total Abstinence will lecture at the Odeon on Sabbath Evening, June 16th, by request of many friends of the cause. Music by a select choir, under the direction of Professor Woodbury. A collection will be taken in aid of the cause. Services to commence at ¼ before 8 o'clock.
MOSES GRANT, Pres. B. T. S.
F. R. Woodward, Sec'y.

☞ TEACHER'S SOCIAL UNION. The next meeting of this Association will be held at the Vestry of the 12th Cong. Church, (Rev Mr Barrett's, Chamber street,) on Monday evening, 17th inst, at 7½ o'clk.
Question. 'How may the Sunday School Teacher best cultivate the religious affections of his own mind and prepare himself for discharging the duties of his office?'
ARTEMAS CARTER, Sec'y.
Boston, June 8, 1844.

☞ LIBRARY OF HARVARD UNIVERSITY. All persons, having books from this Library, are requested to return them *before* or *on Wednesday*, the 19th instant, for the Annual Examination.
The Library will be opened again for the delivery of books on Monday morning, July 15th, and from that date until the 2d of September, it will be opened only on Mondays, between the hours of 9 and 12, A. M.
T. W. HARRIS, Librarian.
Cambridge, June 8, 1844.

☞ NOTICE. The Annual Meeting of the Worcester County Sunday School Association will be held at Leominster on Tuesday, the 18th day of June. The Association will assemble at 10 o'clock, A. M., when the Report of the Secretary will be read and addresses will be made. After refreshments there will be a discourse, followed by addresses.
je8 E. H. SEARS, Sec'y.

☞ FLORAL PROCESSION. The Teachers of the Warren Street Chapel are making arrangements for a Floral Procession on the 4th of July, and would respectfully invite their friends of other schools to contribute bouquets or baskets for the occasion. je8

MARRIAGES.

In this city, 9th inst, by Rev Mr Rogers, Mr James Withington of Medford, to Miss Mary Ann Geyer of this city.

By Rev Mr Young, Joshua Crane, Esq, merchant, to Lucy, daughter of William H. Prentice, Esq, all of this city.

In Charlestown, on Thursday evening, by Rev Mr Ellis, Elias D. Pierce, of the firm of Pierce & Peck, of Boston, to Miss Caroline M. Densmore of C.

In Medford, 9th inst, by Rev Mr Stetson, Mr S. N. Hastings, of the firm of Brown & Hastings of this city, to Miss Elizabeth, eldest daughter of Asaph Parmelee, Esq of Boston.

In Berlin, May 28th, by Rev Mr Adams, Rev Wm A Houghton of Northboro', to Miss Mary Grace, daughter of the late Solomon Howe, Esq.

In Northboro', 6th inst, Charles Mayo, Esq, of Boston, to Miss Harriet Ward, daughter of Dr Stephen Ball.

In Brooklyn, NY, 30th ult, by the Rev F. A. Farley, Mr Benjamin F. Seaver of New York, to Miss Lucy B., daughter of John Jewett, Esq, of B.

10th inst, at the Church of the Savior, by Rev F. A. Farley, Mr John Cushing Beale of New York, to Miss Jane, only daughter of the late Capt Thomas Proctor of Boston.

In Deerfield, 7th inst, by Rev Dr Willard, Richard Hildreth, Esq, of this city, to Miss Caroline Neagus.

DEATHS.

In this city, Tuesday morning, Mr William Fisk, 74.

Daniel Boyd, Esq., formerly of Washington, D C, 35.

10th inst, Mrs Mary Le Moyne, 61.

9th inst, Benjamin M, son of Benjamin W and Rachel A Thayer, nearly 2 years.

In Salem, Dea Edward Brown, 88, an esteemed citizen, and a serjeant of the revolution.

In Beverly, Mrs Joanna Stickney, wife of Mr Moses Stickney, and daughter of Mr Thomas Standley.

In Framingham, 30th ult, Charles Levi, son of Charles D. and Eliza F. Merriam, aged 4 mos.

In Augusta, Me, 25th ult, Mr Paul G Cottle, a native of this state, 54.

In Newport, R I, 29th ult, Wm Moore Allston, 62, brother of the late Washington Allston.

In Poughkeepsie, NY, Thomas Child, Esq, a native of Weston, Ms., and late a merchant of Boston, and late of the highly respectable house of N F Cunningham & Co.

In Genesee, NY, 6th inst, James Wadsworth, Esq.

In Dunbar, Scotland, April 6th, Mrs J Reaburn, 92. Mrs. R. was a most rigid Cameronian, and retained in her possession the flag of the Covenant, which was borne by her grandfather at the battle of Bothwell brig.

HYMNS ON CARDS, for the younger classes in Sunday Schools, sold in sets of about 50, or singly, by WM. CROSBY, 118 Washington st. je15

GIRLHOOD AND WOMANHOOD, or Sketches of My Schoolmates, by Mrs A. J. Graves, 12mo, 1v; just published, for sale by WM. CROSBY, 118 Washington st. je15

MRS CLEVELAND'S STORIES FOR CHILDREN. Stories for Children, intended as Hints to Parents, by Mrs R. J. Cleveland.
Sketches from the Life of Christ, by Mrs H. V. Cheney, author of a Peep at the Pilgrims, &c; just published by WM. CROSBY, 118 Washington street. je15

AGENTS WANTED IMMEDIATELY, to solicit subscribers to The Christian Examiner and Religious Miscellany.
None need apply unless acquainted with the business, and can give good references; to such, good encouragement will be given.
WM. CROSBY, Publisher,
je15 118 Washington st.

CHRISTIAN EXAMINERS WANTED. Wanted, Nos 111 and 114 of the Christian Examiner, for which any of the numbers for this year will be given. Individuals having either of the above which they feel disposed to part with, will oblige the subscriber by forwarding the same, by mail or otherwise, to 118 Washington st. WM. CROSBY.
je15

HISTORY OF RELIGIOUS DENOMINATIONS. An Original History of the Religious Denominations at present existing in the United States, containing authentic accounts of their rise, progress, statistics and doctrines, written expressly for the work by eminent Theological Professors, Ministers and Lay Members of the respective denominations, 8vo; just published. For sale by WM. CROSBY, 118 Washington st. je15

PRICE 12½ CENTS. No. 5 of LITTELL'S LIVING AGE. This No. contains a very important article on the Atmospheric Railway; on Children's Books; Anatomy of Expression; Ten Topics of the Day in England; a very large variety of Miscellaneous articles, News and Poetry; of which we can mention but a few; March with Espartero; Chess Studies; The Owen; George the Beau and George the Fourth; News of England, France, Spain, &c. &c. &c. Published every week by E. LITTELL & CO., 118½ Washington st. 1p je15

SAXTON, PEIRCE & CO., No 133½ Washington street, have recently published:
Trinot's Practical Perspective, for the use of Students, translated from the French, new American edition, 1v, 8vo, cloth.
The Chemical and Physiological Balance of Organic Nature, an Essay by M. J. Dumas and M. J. B. Boussingault, members of the institute of France, edited by D. P. Gardner, MD., Lecturer on Agricultural Chemistry, &c; from the third edition, with new documents, 1v, 18mo, cloth.
Notes, Critical and Practical, on the Book of Joshua, designed as a general help to Biblical Reading and Instruction, by George Bush, 1v, 12mo, cloth.
The Hand Book of the Sentiment and Poetry of Flowers, 1v, 32mo, cloth, gilt.
The Tongue of Time, or the language of a Church Clock, by Wm Harrison, A. M., of Brasenore College, Oxford; from the second London edition, 1v, 12mo, cloth and plate of Westminster Abbey Clock.
Physiology for Children, by Mrs Jane Taylor, revised and corrected, Twenty Eighth Thousand, square, 24mo paper, price $2,40 per doz, 25c single.
Mr Cheever's Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan; to be completed in twelve parts, at 25c each.
The Songs of the Angels, a Poem by Thomas Moore, 1v, 32mo, cloth, gilt edges; price 31¼c.
The Sacred Songs of Thomas Moore, 1v, 32mo, cloth, gilt edges; price 31¼c. je15

CHILD'S FRIEND, for June, No 3, Vol. 2. Edited by Mrs E. L. Follen.
—CONTENTS—
Christian Ministry;
I've no Influence;
The History of the Frog;
What shall we take with us to Heaven;
The Necklace;
The Party of Pleasure, or the Drowned Boys;
Who is the Educated Man, No 2;
Good Little Violet;
Teacher's Social Union.
Just published by L. C. BOWLES, 118 Washington street. je1

Allston's Belshazzar's Feast,
—AT THE—
CORINTHIAN GALLERY,
Corner of Milk and Federal Streets.
OPEN THROUGHOUT THE DAY, AND IN THE EVENING BY GAS LIGHT.
Entrance in Federal Street,
☞ Season Tickets, 50 cents; single admissions, 25 cents. my25

RUSSELL'S AMERICAN ELOCUTIONIST.—JENKS & PALMER have just published the American Elocutionist, comprising Lessons in Enunciation Exercises Elocution, and Rudiments of Gesture; with a selection of new pieces for practice in Reading and Declamation; and engraved illustrations in attitude and action. Designed for Colleges, Professional Institutions, Academies, and Common Schools, by William Russell. je8

NEW CHURCH HYMN BOOK. This day published by BENJ. H. GREENE, 124 Washington, corner of Water street, 'A Service Book: for the use of the Church of the Disciple.' Taken principally from the Old and New Testaments.
Also, 'The Disciples' Hymn Book,' a collection of Hymns and Chants for public and private devotion.—Prepared for the use of the Church of the Disciples.
The above are bound in one handsome volume, and are ready for delivery. je8

NEW SUNDAY SCHOOL HYMN AND SERVICE BOOK. This day published, a Sunday School Hymn Book, being a new collection of Hymns designed expressly for the use of Sunday Schools.
Also, a Sunday School Service Book, comprising a series of lessons and devotional exercises from the Scriptures and Prayers.
Both of the above are prepared by the Hon S. C. Phillips, President of the Sunday School Society.
Published by WM. CROSBY, 118 Washington st. je1

NEW SPRING
CARPETING.
JOHN GULLIVER,
AT CHAMBERS 313 WASHINGTON STREET,
Is now opening a new assortment of
CARPETING AND RUGS,
Of new and beautiful styles, and the most superior fabric, which for a short time will be sold at his
PRESENT LOW PRICES.
The stock is extensive, filling three spacious rooms, and contains every article required in the Carpet Line, from the kitchen to the most splendid Drawing Room. By way of closing a few lots, they will be sold at the following prices, viz:
Imported Brussels, 1,37½; Three Plys, 1,30; Superfine, 80; Fines, 67; All Wool Carpeting, 54; Cotton and Wool, 44; Hemp, 28; Cotton, good styles, 30; Floor Oil Cloths, splendid patterns, some of the sheets five years old, 50; Straw Matting, 25 to 37½.
☞ The ONE PRICE SYSTEM strictly adhered to. To Clergymen on small salaries, feeble churches and charitable institutions, a discount will be made.
my25 is6w

VALUABLE UNITARIAN BOOKS.—Published and for sale low by JAMES MUNROE & CO., 134 Washington, opposite School street.
Channing's Works, 6 vols;
Palfrey's Lowell Lectures, 2 v;
Buckminster's Works, 2 v;
Greenwood's Sermons, 2 v;
Last Days of the Savior;
Ware's Sunday Library, 4 v;
Worcester's Last Thoughts;
The Unitarian;
Burnap's Lectures on Christianity;
Locke on the Epistles;
Norton on the Gospels, 3 v;
Martineau's Discourses;
Greenwood's Lives of the Gospels;
Offering of Sympathy;
Burnap's Lectures to Young Men;
Parker's Miscellaneous Writings;
Jesus and his Biographers;
Greenwood's Sermons to Children;
Furness' Family Prayers;
Gleams of Truth, by Tuckerman;
Human Life, by De Wette, 2 v;
Noyes's Hebrew Prophets, 3 v;
Dewey's Discourses on Human Life;
Unitarianism Defended;
Christian Examiner, 30 v;
Sparks's Collection of Essays and Tracts, 6 v;
Christian Disciple, 6 v.
Life of the Savior;
Life of Howard;
Scenes and Characters, 6 v;
Ware on Formation of Christian Character;
Priestley's Corruptions;
Livermore's Commentary;
Whitman's Letters;
Norton's Statement of Reasons;
Ware's Priestley;
Peabody's Lectures on Doctrine;
Sparks' Letters on Episcopacy;
Palfrey's Lectures on the Jewish Scripture;
Greenwood on Consolation;
Fox's History of Reformation;
Dewette on the Old Testament, 2 v;
Parker's Discourse on Religion;
Palfrey's Sermons;
Farr's Counsels and Consolations;
Brooks' Family Prayers;
Channing's Life of Tuckerman;
Noyes' Translation of Job;
The Backslider, by Mrs Follen;
Wilson's Concessions of Trinitarians;
Carpenter's Sermons and Memoirs;
Unitarian Miscellany, 6 v;
American Unitarian Tracts, 17 v;
Ware's Inquiry, 2v. je8

PROPOSALS
FOR PUBLISHING A VOLUME OF
SERMONS ON CHRISTIAN TRUTH AND DUTY,
BY REV. G. W. WELLS,
Late Pastor of the First Congregational Church in Groton, Mass.
It can scarcely be deemed necessary to say aught in recommendation of these Sermons. In the judgment of all who knew him, Mr Wells was distinguished as a useful and practical preacher. His discourses breathed ever a strain of deep and earnest piety, and were always faithful as well as simple and perspicuous expositions of Christian Truth and Duty.
The Union Pastoral Association, of which he was a member, believing that a valuable volume of practical Sermons might be selected from his Manuscripts, asked leave to examine them for that purpose. The proposed volume has been selected by a Committee of that Association—Rev S. K. Lothrop and Rev Andrew P. Peabody—and will contain a Memoir of the Author, prepared by Rev C. A. Bartol. It is thought desirable, before the work goes to the press, to obtain a sufficient number of subscribers to defray the expenses of publication. It will be neatly printed on paper and type corresponding to the second edition of 'Greenwood's Sermons of Consolation,' contain from 250 to 300 pages, and be furnished to subscribers at Fifty Cents a copy. WM. CROSBY, Publisher,
118 Washington street, Boston.
☞ It will be seen at once by the price fixed for this volume,—what those engaged in preparing it wish to be distinctly understood,—that the motive of its publication is not at all in any expected pecuniary benefit to any individual, but solely in the good hoped to be accomplished. je8

GOOD BOOKS FOR LIBRARIES. Dewey's Discourses, 4 vols; Week Day Religion, by Rev J. Whitman; Moral and Spiritual Culture; Wayland's Moral Science; The Young Christian; Butler's Analogy; Julian, or Scenes in Judea; Zenobia, or Letters from Palmyra; Luther and his Times; Cranmer and his Times; The Huguenots; Mosheim's Church History; Dick's Works; Coleridge's Aid to Reflection; Offering of Sympathy; Smyth's Lectures on Modern History; Paley's Complete Works; Kenrick's Exposition; Campbell's Four Gospels; Channing's Works; Imitation of Christ, by Thos A'Kempis; Greenwood's Sermons; Ware's Sunday Library, 4 vols; Cruden's Concordance; Ware's Inquiry concerning Religion; Follen's Works; Endeavors after Christian Life; Waylands Political Economy; Memoir of Roger Williams; The Way to do good; Living for Immortality, by John Foster; Buckminster's Sermons; Ware's Discourses; Brooks' Daily Monitor; Reflections in Retirement; Ware on Christian Character; Home, by Miss Sedgwick; Woman's Mission; Krummacher's Parables. For sale at SIMPKINS'S, 21 Tremont Row. my18

THE MONTHLY RELIGIOUS MAGAZINE, for June. Just published by L. C. BOWLES, 118 Washington st.
—CONTENTS—
Moral Lessons of Agriculture:
To a Rainbow seen from a City:
Religious Conversation:
Inward Action of Christianity, a Sermon, by Rev G. W. Briggs:
Instruction of Children in Truth:
Woman's Duties.
Intelligence.
Ordination at Sharon:
Ordination at South Boston:
Fairs at Roxbury and Dorchester.
Anniversaries, 1844.
Massachusetts Bible Society:
Peace Society:
Prison Discipline Society:
Collation:
American Unitarian Association:
Ministerial Conference:
Sunday School Society:
Conference and Prayer Meeting:
Convention of Congregational Ministers:
Temperance Mass Meeting:
Communion Service:
Orthodox Anniversaries:
Warren Street Chapel:
Seaman's Aid Society. je8

CHURCH LAMPS AND COMMUNION WARE. The subscribers invite the attention of purchasers to their extensive stock of Church and Hall Lamps, including Chandeliers of every description, Pulpit and Gallery Lamps

POETRY.

TO RELIGION.

I see thee in thy loveliness go forth
To cheer the abode of dark and sinful men—
Hail to thy gentle, meek, majestic form,
Fitted to win, with awe, to soothe mankind.
Thy locks are shining with the light of Heaven
That falls in beauty on thy favored head.
Upon thy peaceful brow is seated Faith,
Resolved, courageous, elevated Faith—
That frowns on vice and disregards all fear.
Thine eye is brilliant with undying Hope,
And, with its ardent watchfulness upturned,
Undazzled seeks the source of light divine.
Upon thy lips sweet Charity imprints
A smile of heavenly complacency,
Such as once dwelt upon that blessed face,
The Savior's—his, who came on Earth to speak
To the frail wanderers from virtue's path,
Of Love that ever in the Eternal Mind
Was active towards the children of His hand.
Go forth in all thy loveliness and power—
Thine is the rightful sway of all the Earth.
To thee shall principalities and powers,
Humble and honored men, submit themselves:
For God ordains that thou shalt be supreme.

Call round thee Genius with his gifted train,
And bid them execute thy high behests.
Charge Eloquence to utter thy rebukes
To the waked conscience of a list'ning world;
Bid her concentre in one loud appeal
The thousand voices of earth, air, and sea;
And rising over all in accents clear
Let Revelation swell the awful strain.

Bid Poetry with all her copious store
Of images and fervent thoughts declare
To men thy praises;—let devotion raise
The grateful hymn, and not in silence view
The various works Almighty love has reared.

Bid Painting shadow forth her rich designs,
And fill the canvas with ideal forms
Of truth, of moral loveliness and worth,
Preserve the faces of the excellent,
And show to living men the virtuous dead.
For what is Talent—but the exalted power
Of glorifying God and serving man?
Its noblest task is in thy holy cause,
Religion! 'tis in spreading far and wide
The pure and peaceful influence of thy truth,
In making man acquainted with his God,
In reading to the calm, attentive soul
Th' interpretation of the dream of life. L.

MISCELLANEOUS.

EDUCATION WITHOUT MORALS.

We do insist, therefore, not only on the right, but on the obligation of every teacher of children in the public schools of this country, to instruct them in the fear of God, which is the beginning of wisdom; and this is to be done, not evasively or nominally, by using the Bible, or selections from it, as a reading book, but by a wise and skilful application of its holy principles to every purpose of the heart and every action of the life. The great truth that every man shall receive hereafter according to the deeds done in the body—which lies at the very foundation of moral character and social relations—may be unacceptable to a freethinking man, here and there, but we are not, for that cause, bound to withdraw it from our systems of public instruction. A more anti-republican principle than this never was broached. If it prevail, the end of our career, as a free and prosperous nation, is at hand. We do not say this for the mere sound of it. It is a fearful truth. A late London paper publishes a charge to the grand jury at the Leicester assizes, which is so much to our purpose that we cannot forbear to transcribe it. In looking at the calendar of prisoners, his lordship (the presiding judge) observed—"He noticed only three persons who could not read and write, out of a calendar of twenty persons, and the doctrine which had been lately promulgated was, that give the poor education, and you destroy crime. This had not turned out to be the case with the calendar before the court, for he found that most of the desperate robberies were committed by persons who are described in the calendar as reading and writing well. He certainly never would discourage educating the poorer classes of society, but he would boldly affirm that if the education was not founded on a moral and religious principle, instead of becoming a blessing to the poor, it would, in the end, turn out a curse. To give a sound education to the poor, moral and religious instruction must accompany it—the receiver must be well made to know, not only the moral duties he has to perform, but also the religious ones; and however a number of conscientious men may talk, and advocate the one without the other, still, he would maintain, the design and the effect intended by education would be lost, if the principle of connecting with it religious instruction is not adhered to. Education, without religious instruction, could not control the strong passions of the human race; and he had only again to repeat, that the various calendars throughout the circuit, had plainly convinced him, that it would be far better to leave the poorer classes of the community in ignorance, than to educate them without having for the groundwork our blessed revealed religion. Teach men their religious and moral duties in this world, and he had no hesitation in saying that crime would not, in the end, appear so monstrous as he had witnessed in this circuit." [From a review published in 1836.

'POETRY OF LIFE.'

When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, Because they are *ignorant of the Bible*. If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned doubtless is, they are not aware of its interesting *variety*. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the *Poetry of Life*:

"With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above his eyry in the clouds—from the wild ass in the desert, to the lamb within the shepherd's fold—from the consuming locust, to the cattle upon a thousand hills—from the rose of Sharon to the cedar of Lebanon—from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge—from the barren waste to the fruitful vineyard, and the land flowing with milk and honey—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of battle, and the shout of a triumphant host—from the solitary in the wilderness, to the satrap on the throne—from the mourner clad in sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic visions of the blest—from the still small voice, to the thunders of Omnipotence—from the depths of hell, to the regions of eternal glory,—there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no impression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible."

CHRISTIAN MINISTRY.

Early one Sunday morning, as a clergyman was passing by a mean looking cottage, he saw the poor man who lived there, sawing wood.—He stopped, and asked him why he had not sawed his wood during the week, so that he might have Sunday for a day of rest.

'I saw my wood to-day,' replied the poor man 'because I am never at home on week-days; I have so large a family, that it takes all my earnings to support them. The place where I work is at a considerable distance, and when I come home, I am too tired to saw wood, or do anything. I have nothing but what I can earn from day to day, and the winter is very severe, and I cannot get enough to make all comfortable: besides, I could not go to church in these clothes, and I have none better.'

The clergyman then observed how miserably the poor fellow was clothed. 'Come with me,' he said, and he carried him home, gave him from his own scanty wardrobe a decent suit of clothes, invited him to go to church with him, and promised him that he would see his wood sawed for him, the next day.

The poor man went to church, and his faith was strengthened, and his heart was cheered, by the words that he heard from this true servant of God.

The next day he went as usual to his labor, wondering whether he should find his wood sawed for his family, when he returned home. Did the Christian minister forget his promise? or did he send some one to saw the poor man's wood? No, he was too poor to do the last, and too rich in good works to do the first. He went himself, and sawed wood enough to last the poor man's family for more than a week.

Was he not a true Christian minister? and may we not all follow his example?

I once visited a poor, miserable dwelling, where I heard a very bad man, using wicked and cruel language to his wife, who was confined to her bed by illness: it was fearful to see and hear him; and I am sorry to say, I had not the courage to speak to him—I actually trembled with horror and dread. But a little girl about eleven years of age, and who was dying of a consumption, went up to the angry man, and laid her small, emaciated, thin hand upon his arm, and looked right up in his face, and said, 'Father, don't speak so, God hears all we say, pray don't speak so, father.' She uttered these few words with such tender earnestness, and such loving gentleness, that her feeble, trembling voice touched the heart of the angry man, and he was silent for a moment, and then he said, 'I will do anything that child tells me to do, for she's an angel.' His fierce nature was subdued; goodness and love had made this little sick girl one of God's ministering angels to her wicked father.

Go with me now to that small gloomy room, and see sitting in one corner of it, a poor sick-looking boy; there is a pair of crutches on the floor by his side; his face is too thoughtful for one so young; tears are running slowly down his cheeks as he is looking into the fire, so sadly, so unconsciously. His mother is so busy at her work she does not see his tears. Presently a bright, healthy-looking boy comes singing and laughing into the room; his cheeks are rosy, and his step is full of joy. 'Why James,' said the lame boy, 'I thought you had gone with all the other boys skating this moonlight evening.' 'No,' said James, 'I have come to play with you; come, where's the backgammon-board? I shall beat you well to-night, to make up for the drubbing you gave me the last time we played.'

'Oh, how glad I am!' said the poor prisoner. Now look at his pleasant face; his tears are dried up; he is as merry as his friend. The room no longer seems small and gloomy, for the laughter of innocent and happy hearts can make any place seem bright and joyful;

The mind that feels no smart,
Enlivens all it sees;

and before the light of love, narrow walls seem to melt away, and a boundless heaven to open upon us. These are true stories I have told. Let us thank God, for all the faithful ministers of his truth and love, that we have ever known, and who have been the dispensers of his goodness to us; and let us remember to go and do likewise, and that each one of us may be, and ought to be, in his or her humble sphere, a minister of His love to whoever needs any help that we can give.

And who is there so weak that he cannot help some one? Who is so very poor that he can do no good to any one? Like the poor minister, he can perhaps give his time and his labor to the poor; like the heavenly minded little girl, he can give such an example of patient gentle goodness that his small hand and feeble voice may perhaps have the power to control the fierce passions of the wicked, with whom he may be forced to associate. Like the loving happy boy, he may cheerfully resign some of his merry play hours to the poor lonely sufferer who seems to be forgotten by all, and left to weep alone in this wide, happy world; and by carrying to him the fresh, overflowing joy of his own heart, may chase away his gloom,

And make a wintry sky
Seem bright as early May.

Thus may we all be imitators of Him who came into the world not to be ministered to, but to minister. [Child's Friend.

THE TRULY GREAT MAN.

I know a great man who is kind and gentle as a child, and yet full of courage, who never speaks a cross word, who is always happy, and thinking of what he can do to make others so; who feels that the world is full of beauty, who knows about every little flower and of the story it has to tell of how beautifully God has fitted it to grow in the place where it may be found; who can tell you about the birds, how every one is so made that he may always get the food he likes best, and always live where it is pleasantest to him. When he walks out he feels that he is in a beautiful garden which God himself has planted and he remembers all the time that he is the child of God, so he loves to listen to the wind and to hear the insects, and to watch the clouds, and he feels happy to know that they and he himself are from the hand of God. But this great man was once a little boy; he had his study hours and his play hour, he had his thoughtless hours and his thoughtful ones, and I heard that once in his thoughtless hours while walking, he took up a stone to throw at a toad he saw in his path; but just as he raised his arm to do so, there seemed to be something which prevented him from doing it; he had no companion by him, so nothing touched him, and no one spoke to him, yet he felt that he must not throw the stone. He became thoughtful, went straight home to his mother and told her of it. 'What was it mother,' said he, "that made me drop that stone?" "It was," said his mother, "what is called conscience, but I call it the voice of God, and my dear boy be sure that you always listen to this voice and it will keep you from doing wrong." The boy did so, he obeyed his mother in this, and the voice of God in all things, and so he grew up to be a great and good man, feeling always happy in the thought that God had called him at that time to come to Him as his best friend. S. C. C.

[Child's Friend.

MORSE'S ELECTRO-MAGNETIC TELEGRAPH.

The complete success which has attended the working of this Telegraph, says the Journal of Commerce, now in operation between Washington and Baltimore, has attracted public attention to it, and led to many inquiries as to the method by which such wonderful results are achieved. It was fortunate both for the inventor and the invention, that the communication was completed between Washington and Baltimore prior to the meeting of the Democratic National Convention, (the proceedings of which were awaited with so much interest,) because an opportunity was thereby afforded to test the practicability and usefulness of the invention, in the most effectual manner.

In fact, by the electro-magnetic Telegraph, Railroad speed is rendered comparatively snail-like. Were this Telegraph extended from Portland to New Orleans, intelligence could be transmitted the whole distance in a space of time as short as is required to transmit it from Washington to Baltimore; or at least, the difference would not be perceptible. It is easy to see that such a Telegraph would be of great importance in case of war. If a hostile fleet should make its appearance off Portland, the fact could be made known at New Orleans, or at any intermediate station, in three minutes.—Moreover this Telegraph can be worked with the same facility and effect by night as by day—in stormy weather as in sunshine—which is not the case with the telegraphs heretofore in use. The latter also are worked but slowly, and at every station the process must be repeated. Not so with Morse's Telegraph. Supposing the communication to be complete, a single touch of the wire would send the intelligence around the globe. At least this is probable, for Prof. Morse's experiments show that although the power of the magnet diminishes for the first ten miles, *there is no perceptible diminution afterwards*, within the limits to which the experiment has been extended, viz., 33 miles.

From the 10th to the 33d mile inclusive, the weight sustained by the magnet was a constant quantity. And the presumption is, that the same law holds good for any greater distance. The scientific facts on which Professor Morse's invention rests, are thus stated by a committee of Congress:

First. That a current of electricity will pass to any distance along a conductor connecting the two poles of a voltaic battery or generator of electricity, and produce visible effects at any desired points on that conductor.

Second. That magnetism is produced in a piece of soft iron (around which the conductor, in its progress, is made to pass) when the electric current is permitted to flow, and that the magnetism ceases when the current of electricity is prevented from flowing. This current of electricity is produced and destroyed by breaking and closing the galvanic circuit at the pleasure of the operator of the telegraph, who in the manner directs and controls the operation of a simple and compact piece of mechanism, styled the register, which at the will of the operator at the point of communication, is made to record, at the point of reception, legible characters, on a roll of paper put in motion at the same time with the writing instrument.

These characters, consisting of dots and horizontal lines, the inventor has arranged into a conventional alphabet, as follows:

ALPHABET.		NUMERALS.	
A	– ——	1	– —— —— ——
B	—— – – –	2	– – —— —— ——
C	– – – –	3	– – – —— ——
D	—— – –	4	– – – – ——
E	–	5	– – – – –
F	– – —— –	6	—— – – – –
GJ	—— —— ——	7	&c. &c. &c.

The machine which produces the characters, (called a register,) is moved by a weight like a clock, the slip of paper being wound about a cylinder, and carried under the style by the operation of the machinery. The style of pen which makes the marks, is attached to a piece of iron, resting just above a mass of iron, which last is instantly rendered a magnet by the transmission of the electric current.

This current is transmitted by means of protected wires, supported at suitable distances and at a proper elevation, by posts or spars.—Suppose the operator to be at Washington, and that he wishes to transmit intelligence to Baltimore. He has before him the two extremities of the wire, and the means of sending along a current of the electric fluid. The instant he brings them together, the soft iron mass in Baltimore becomes a magnet; the iron above is drawn towards it; and the style to which it is attached, is pressed upon the paper; and this, being carried forward by the machinery which is at the same instant by another magnet set in motion, receives the impression. As soon as the two wires are separated, the soft iron is no longer a magnet—the iron above is no longer attracted, and the pen no longer rests upon the paper. By bringing the wires in contact and instantly separating them, a *dot* is made; by keeping them in contact for a little time, a *dash*; and by the combination of these two, all the words in the language, and all the numerals may be written and read.

The Washington correspondent of the New York Evening Post thus describes the *modus*:

But in no account is the mode of writing indicated. The pen used may be called a three pronged fork, or so many little pointed steel screws; the ink is electricity. In speaking of it therefore, you may say that you write with a steel pen and forked lightning.

The manner of writing is this. The chirographer takes hold of the loose end of the magnetic wire. He dips this pen in a little deposit of mercury or quicksilver, which communicates the electric spark, and this spark (of chain lightning) passes along the wire with the speed of thought, possessing a sufficient force to press the steel points I have alluded to, down upon a strip of paper made to pass beneath them. The speed of its passage is indicated by the fact that the very instant the end of the wire is seen to dip into the quicksilver and little points are pressed to the paper; in other words, there is no perceptible interval between its starting upon and return from its trip. It would go round the globe in one-seventh of a second.

But now to the characters employed in this new scheme of calligraphy. It is evident that the mere pressure of the points upon the paper would produce only dots. But when it is wished to make a communication, a strip of paper is made to pass along from a roller under these points. The letters, the words, or the phrases desired to be expressed, are indicated by the length of the marks, or by the frequency of the dots made. Thus suppose the letter A to be represented by the three single dots, the writer dips the point of the wire in and withdraws it as quickly as possible, so that the points only strike the paper, and instantly fly back. They thus make, it is obvious, the least possible impression; that is, only a dot for each point. But suppose C. to be represented by lines half an inch long. The writer has only to keep the end of the wire in the quick silver until the paper has passed along that distance under the points which are pressing upon it. Of course C. is made. It will be perceived that the usefulness of this system of communication depends in a great degree upon the efficiency of the plan of stenography devised. For if the distinctive characters employed were no more complete, nor comprehensive in their separate significance than the letters of the alphabet, a person could convey very little information even in a day.

By means of this Telegraph, 12 to 20 characters, i. e., (in effect) letters of the alphabet can be transmitted in a minute; or as fast as a printer could set up the types. So if the communication were complete from Washington to New Orleans, the President's Message, if not unreasonably long, might be read entire in the latter city in twenty four hours after it was delivered; and portions of it in a much less time.

STATE LUNATIC HOSPITAL.

In the "Eleventh Annual Report by Dr. Woodward," published at Worcester, we notice the following in the statistical portion:—

"Intemperance takes a prominent stand in almost every table of the British or American statistics of 'cause.' It has ever been considered as first and foremost of influences which distract and destroy the nervous system. Delirium tremens arises almost solely from this cause. Apoplexy, palsy, epilepsy and other diseases arise from it and terminate in insanity. These are the physical causes of insanity which arise from intemperence, but it is impossible to say how many of the moral causes are more or less connected with this great evil, which not only produces pecuniary embarrassments, but domestic afflictions, family trouble, disappointments of various kinds, and that poverty, which, in Europe and in large cities in this country, brings many under the influence of this great calamity.

In my report of the last year, I showed, by dividing the cases arising from intemperance into four equal parts, that the first admitted had 81 for intemperance, and the last quarter admitted had 38. In all, the per cent. was 14 1-2. This year the cases have been 14 of 220, which is 6 3-4 per cent, not half of what it was the eleven years previous. One fact is to be considered; the first cases of insanity that came into the hospital were brought from the jails and other public receptacles of poverty and wretchedness, and contained a large proportion of persons who were the victims of this habit.

The number of cases of insanity from religious causes has increased the past year in most of the institutions in this country. In this hospital, 28 cases of 220 are supposed to have arisen from this cause, 15 of which were attributed to the Miller excitement, and much larger proportions are ascribed to the same cause in some of the New England institutions. It is rare that a popular religious error has produced so much excitement in the community and rendered so many insane. This is not surprising as the subject is momentous, the time fixed for the final consummation of all things so near at hand, and the truth of all sustained by unerring mathematics.

The believers of the second advent who have become insane, are subjects of the highest excitement; they are full of ecstacy and think of nothing but being soon transported to all the enjoyments of heaven. But there is another class who have not embraced the doctrine, but who have feared it might be true, who have distracted their minds by puzzling over it, thinking about it, and dreading its approach, who have sunk into deep and hapless melancholy, which it is a hard task to remove. We find that many of the religious melancholies of the season, who have not apparently been made insane by this cause, have been more or less disturbed by the contemplation of it. Two patients were brought to the hospital in one day, who, laboring under the delusions connected with this subject, finally concluded that they were inspired, and should hereafter live miraculously, and refused to eat or drink for several days.

Early last winter many cases from this cause came under our care. If they were recent, and not greatly exhausted, they recovered favorably. Two died from exhaustion after the highest excitement, and a few have apparently become hopelessly insane.

The excitement now appears to be gradually subsiding; though its influence will be felt some time longer, yet it must finally give way to some new, popular belief. It will be fortunate for the community if it be less exciting and less prejudicial to the best interests of society.

The human mind cannot always be contented to pursue the safe and beaten track of experience. There are those who are looking for "some other way," by which they may arrive at the greatest good. As one delusion passes by, another comes, to be seized and made use of, by the truly conscientious no less than by the wicked and designing.

A large proportion of mankind seem not to have learned that religion is to be exhibited by the life, by the whole life, and not by feverish excitement, ebullitions of distempered fancy, zeal without knowledge, and professions without practice.

We live at a time when the steady principles which have governed society seem to be too generally loosened.

All professions, unless it be the legal, have about an equal share of quackery. Mankind generally trust their monied controversies and other litigations in the ablest hands, but will jeopardize health and their spiritual interests by seeking the counsels of empiricism.

As ignorance gives place to knowledge, these absurdities will pass away; reason and science will remove the errors which cluster so thickly upon these times. It is characteristic of quackery to be always changing; to be inventing something new to dupe mankind; while science and experience make a steady if not uniform progress in improvement.

Though we live in times of excitement, and a few are made insane by the popular delusions of the day, the great majority of the community pursue the safe road to happiness pointed out in the unerring oracles of truth. Christianity is a practical system of religion; it commends itself to the [illegible] and noblest faculties of man. Whatever of animal feeling is exhibited in connection with it, is but the dross which is to be separated as useless and debasing."

HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their steal, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. But this is not all. The connecting of not less than four different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorably the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and replaced again, at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again: and yet, when on, are firm, easy and inoffensive. These are improvements that commend themselves to the consideration of all who may desire artificial teeth. During the two past years not less than 15,000 teeth that had become painful, by reason of the exposure of the dental nerve, have been successfully treated by Dr S. by first destroying the nerve and lining membrane of the teeth with his anodyne, without pain, and then filling them. As there is a general disposition in the community to defer all unnecessary operations on their teeth, until they become painful, it is most respectfully urged, that all teeth be immediately filled, as soon as decay has commenced, before the general health of the teeth is effected, and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivot, is found to be objectionable, as the pivot is too liable to become soft and weak, and in a few months breaks entirely off. An improvement of much importance has been adopted by Dr S. in substituting gold and silver pivots, which make them ten-fold firmer, and less offensive. Dr S. continues the use of his justly celebrated Parisian Instruments for the extraction of ulcerated teeth, stumps, and fongs, and can assure the public, that in the hands of one, possessing a correct knowlede of their use with an experience of twenty-five years, success must always be the result. Terms: for a full set of upper and under teeth on plates, from $50 to $100; For a full upper set confined by atmospheric pressure, from 25 to $50; For two or more teeth on plate, confined to other teeth by clasps, from 2 to $5; For setting on gold and silver pivots, from 1,50 to $3; For filling common sized cavities with gold $1; For all other kinds of filling, from 50 cents to $1; Extracting 25 cents. All operations warranted. Office, No 266 Washington street, corner of Avon Place, Boston. 6m my25

BOOK FOR SUNDAY SCHOOLS. Bible Biography, in the form of Questions; with references to Scriptures for Answers, for the use of Schools and Private Families. By a Teacher.

Preface—The following questions have, for a considerable time past, been employed by the compiler as an aid to himself, in conducting the examination of the young people of a Seminary, in which he had been led to take a deep interest. Any more extensive use of them did not originally enter into his contemplation, nor should he now have deemed worthy of more general circulation, but for the strong desire expressed by many of those interested in the education of youth, that the work, such as it is, might be placed within the reach of all, who, like themselves, might hope to derive any assistance from it, in the discharge of that important duty.

In yielding to their request, he shall only add his own anxious wish, that this slight attempt may be productive of some portion of that benefit which they expect from it, and may under the Divine Blessing, be the humble means of contributing in any degree to kindle in other youthful bosoms the like ardor in the pursuit of religious knowledge, which he has had the happiness to see exhibited by many for whose benefit it was originally designed.

The above is reprinted from the Edinburgh edition, and has been extensively used in this city. Price $1,25 per dozen.

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GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Tabottville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

ap27 tf

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M. D., Surgeon, office 65 Beiknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

EAST LEXINGTON INSTITUTION, *For Young Ladies and Gentlemen.* This Seminary (which is about nine miles from Boston) is intended for Pupils of both sexes, and will embrace all the branches of a thorough English, Classical and Polite Education.

The pupils will be under the instruction, supervision and direction of Rev Charles M. Bower, Instructor in Languages and Mathematics; Mrs Rebecca W. B. Trask, Teacher in French and the Elementary English branches; Mr Stillman L. Lothrop, Instructor in English Literature and Science.

Music, Drawing and Painting, with other Ornamental branches, by competent Teachers.

Terms per Quarter of Eleven Weeks.

Elementary English Studies,	$5,00
English Literature and Science,	8,00
English Literature and Science, (including the French Language)	10,00
Do do do do do and Drawing,	12,00
Do do do do, Latin and Greek Languages,	12,00
Greek and Latin Language and Literature, (exclusively)	8,00
Music,	10,00

Board 1,75 to 3,00, according to age and requirements of pupils. Term commences 1st day of May.

Apply to STILLMAN L. LOTHROP, East Lexington, Secretary and Treasurer. tf ap13

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.

Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. d23

LOCKET FOUND. In the west part of the city, about a month since, the carrier of this paper found a small gold locket, rendered highly valuable, probably, to the owner, by the hair contained in it. Not having seen it advertised he takes this method to seek the owner. Inquire at the office of the Christian Register, No. 1 Water street, up stairs.

LADY AT HOME. Just published, The Lady at Home, by JORDAN & CO. They have also issued from the press, The Boys' and Girls' Monthl Library, Nos 4 and 5, vol IV. my11

FRENCH SHOES! *Theo. H. Bell*, 155 Washington street, opposite the Old South Church, has just received his usual Spring and Summer supply of FRENCH SHOES, fresh from the manufacturer, (Este.) 3mis ap6

BEAUTIFUL MINIATURE BOOKS. The Cyprus Wreath; Lyric Gems; Poetry of Feeling; Private Hours; Knowledge of God; Flower Vase; The Marriage Ring; Poetry of Love; Bible and Closet; Casket of Jewels; Pocket Companions; Matins and Vespers. For sale at

ap27 SIMPKINS'S, 21 Tremont Row.

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, drops, consumption, (phtisis pulmonalis,) and all cutaneous diseases. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street,	Salem.
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street,	Lynn.
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

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CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the